THREE SERMONS MADE BY Mr. HENRIE SMITH.

I. *The Benefit of Contentation.*
II. *The Affinitie of the Faithfull.*
III. *The loſt Sheepe is found.*

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XUM

The benefit of Contentation.

1. TIMOTH. 6. 6.

Godlineſſe is great gaine, if a man be content with that he hath.

BEcauſe when we preach, we know not whether we ſhall preach againe; my care is, to chooſe fit and proper Texts, to ſpeake that which I would ſpeake, and that which is neceſſarie for you to heare. Therefore, thinking with my ſelfe what doctrine were fitteſt for you, I ſought for a Text which ſpeakes againſt couetouſneſſe, which I may call the Londoners ſinne. Although God hath giuen you more then other, which ſhould turne couetouſneſſe into thankfulneſſe: yet as the Iuie groweth with the Oake, ſo couetouſneſſe hath growne with riches: euery man wiſheth the Philoſophers ſtone, and who is within theſe walls that thinks he hath enough though there be ſo many that haue too much? As the Iſraelites murmured as much when they had *Manna*, as when they were without it, ſo they which haue riches couet as much as they which are without them: that conferring your minds and your wealth together, I may truly ſay, this Citie is rich, if it were not couetous. This is the Deuill which bewitcheth you, to thinke that you haue not enough, when you haue more then you neede. If you cannot chooſe but couet riches, I will ſhew you riches which you may couet *Godlineſſe is great riches*. In which wordes, as *Iacob* craued of his Wiues and his Seruants

Exod.16.2 Num.11.4.

Gen.35.4.

to giue him their Idolls, that he might burie them, so *Paul* craueth your couetousnesse; that he might burie it, and that ye might be no losers, he offereth you the vantage: in steed of gaine, he proposeth great gaine. *Godlinesse is great gaine*: as if he should say, will you couet little gaine before great? you haue found little ioy in money, you shall find great ioy in the holy Ghost: you haue found little peace in the world, you shall finde great peace in conscience. Thus seeing the world striue for the world, like beggers thrusting at a dole, Lawyer against Lawyer, Brother against Brother, Neighbour against
1. Reg. 21. 4. Neighbour, for the golden Apple, that poore *Naboth* cannot hold his owne, because so many *Achabs* are sick for his Vineyard: when hee had found the disease, like a skilfull Physitian, hee goeth about to pick out the greedie worme which maketh men so hungrie, and setteth such a glasse before them that will make a shilling seeme as great as a pound, a cottage seeme as faire as a Pallace, and a plough seeme as goodly as a Diadem, that he which hath but twentie pounds, shall be as merrie as he which hath an hundred, and hee which hath an hundred, shall be as jocond as he which hath a thousand, and he which hath a thousand, shall be as well contented, as hee
Dan. 1. 12. which hath a million: euen as *Daniel* did thriue with water and pulse, as well as the rest did with their wine and junckets. This is the vertue and operation of these words: if you heare them with the same spirit that *Paul* wrote them, they will so worke vpon your hearts, that you shal goe away euery
Luke 19. 8. man contented with that which hee hath; like *Zacheus*, which before hee had seene Christ, knew nothing but to scrape, but as soone as he had heard Christ, all his minde was set vpon giuing: this was not the first day that *Zacheus* seemed rich to others, but this was the first day that *Zacheus* seemed rich vnto himselfe when riches seemed dung, and
Mat. 19. 21. godlinesse seemed riches. Christ doth not will others to giue all their goods away to the poore, as he bad the young man, to see what he would doe; but he which forbad him to keepe his riches, forbiddeth vs to loue riches, and makes our riches seeme pouerty. When ye contemne riches, ye shal seeme

rich

rich, because no man hath enough, but he which is contented, but if ye couet, and grone, and thirst: as *Iacob* gaue *Ruben* a blessing, but said, *thou shalt not be excellent*, so God may giue you riches, but he saith, *you shall not be satisfied*. For ye will be couetous vntil ye be religious. He that will haue contentation, must leaue his couetousnesse in pawne for it. This is the spirit which we should cast out: if ye will leaue but this one sinne behinde, you shall depart out of this Church like *Naaman* out of *Iordan*, as if you had beene washed, and all your sinnes swept away like the scales from *Pauls* eyes. For what hath brought vsurie, and simonie, and briberie, and crueltie, and subtiltie, and enuie, and strife, & deceit into this Citie, and made euery house an Inne, and euery shop a Market of oathes, and lies and fraud, but the superfluous loue of monie? Name couetousnes, and thou hast named the mother of all these mischiefs: other sins are but hirelings vnto this sin, vsurie, and briberie, and simonie, and extortion, & deceit, and lies, and oathes, are factors to couetousnesse, and serue for Porters to fetch and bring her liuing in. As the Receiuer makes a theefe, so couetousnesse makes an vsurer, and extortioner, and deceiuer, because she receiueth the bootie which they steale. Euen as *Rachel* cried to her husband, *Giue me children or else I die*, so couetousnesse crieth vnto vsurie, and briberie, and simonie, and crueltie, and deceit, & lies, *Giue me riches or else I die*. How they may saue a litle, & how they may get much, and how they may prolong life, is euery mans dreame from Sunne to Sunne, so long as they haue a knee to bow vnto *Baal*: so many vices bud out of this one, that it is called, *The roote of all euill*, as if wee would say, the spawne of all sinne. Take away couetousnesse, and hee will sell his wares as cheepe as hee: he will bring vp his children as vertuously as hee: hee will refuse bribes as earnestly as hee hee will succour the poore as heartily as hee: hee will come to the Church as lightly as hee. If yee could feele the pulse of euery heart, what makes *Gehezi* take the bribe which *Elisha* refused, what makes *Demetrius* to speake for Images, which *Paul* condemned, what makes *Nabal* denie *Dauid*

Gen. 49,4.

2. *King.* 5,14
Acts 9,18.

Gen. 30,1.

Rom. 11.
1. *Tim.* 6,10

1. *King* 5,21
Acts 19.4.
1. *Sam.* 25.

that which *Abigail* gaue him? what makes *Iudas* grudge the oyle which *Marie* tendred? nothing but Couetousnesse, When thou shouldest giue, shee saith it is too much: when thou shouldest receiue, shee saith it is too little: when thou shouldest remit, shee saith, it is too great: when thou shouldest repent shee saith, it is too soone: when thou shouldest feare, shee saith, it is to farre, like *Pharo* which found one businesse or other to occupie the Iewes when they should serue God.

Exod.5.6.

Thus euery labour hath an end, but couetousnesse hath none; like a suiter in Law, which thinkes to haue an end this Terme, and that Terme, and the Lawyer which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his aduersarie hath to his land: so he which is set on coueting doth drinke brine which makes him thirst more, & seeth no hauen till he arriue at death; when he hath lied, he is ready to lie againe: when hee hath sworne, hee is ready to sweare againe: when he hath deceiued, he is ready to deceiue againe: when the day is past, he would it were to beginne againe: when the Terme is ended, hee wisheth it were to come againe; and though his house be full, and his shop full, and his coffers full, and his purse full: yet his heart is not full, but lanke and emptie, like the disease which wee call the wolfe, that is alwaies eating, and yet keepes the bodie leane. The Ant doth eate the foode which shee findeth, the Lyon doth refresh himselfe with the praythat hee taketh but the couetous man lyeth by his money as a sicke man sits by his meate, and hath no power to taste it, but to look vpon it; like the Prince to whom *Elisha* said, *That hee should see the Corne with his eies, but none should come within his mouth.* Thus the couetous man makes a foole of himselfe. He coueteth to couet: he gathereth to gather: he laboureth to labor: he careth to care: as though his office were, to fill a coffer full of Angels, & then to die like an Asse, which carrieth treasures on his backe all day, and at night they are taken from him which did him no good but loade him. How happie were some, if they knewe not gold from leade? *If thou bee*

2. Reg.7.2.

Pro 9.12.

wise

wise (saith *Salomon*) *thou shalt bee wise for thy selfe*: But hee which is couetous, is couetous against himselfe. For what a plague is this (vnlesse one would kill himselfe) for a man to spend all his life in carking, and pining, and scraping, (as though hee should doe nothing but gather in this world, to spend in the next) vnlesse hee bee sure that hee should come againe when he is dead, to eat those scrappes which hee hath gotten with all his stirre? Therefore couetousnesse may well be called Miserie, and the couetous Miserable, for they are miserable indeed.

Of them which seeme to bee wise, there be no such fooles in the world, as they which loue money better then themselues: but this is the iudgement of God, that they which deceiue others, deceiue themselues, and liue like *Caine*, which was a vagabond vpon his owne land, so they are beggers in the middest of their wealth; for though they haue vnderstanding to know riches, and a mind to seeke them, and wit to finde them, and pollicie to keepe them, and life to possesse them; yet they haue such a false sight and bleare eie, that when their riches lie before them they haue pouertie, and hee which hath not halfe so much seemes richer then they: Will you know how this comes to passe? To shew that the couetous men belong to hell, they are all like hell while they liue. Hell is neuer filled, and they are neuer satisfied, but as the Horse-leach crieth, giue, giue, so their hearts crie, bring, bring: and though the tempter should say to him, as he said to Christ, *All these I will giue thee*, yet al wil not content them no more then heauen contented him. But as the Glutton in hell desired a drop of water, and yet a riuer would not satisfie him: for if a drop had been granted him, he would haue desired a drop more, and a drop to that: so they will lie and sweare and deceiue for a drop of riches. The diuell needs not offer them all, as he did to Christ, for they will serue him for lesse, but if he could giue them all, al would not content them, no more then the world contented *Alexander*. For it is against the name and nature of couetousnesse to be content, as it is against the name & nature of Contentation to bee couetous

Gen. 4. 14.

Pro. 30. 15.

Mat. 4. 9. *Luke* 4. 6.

Luk. 16, 24.

tous. Therefore one saith, that no mans heart is like the couetous mans heart, for his heart is without a bottome.

A Prentise is bound but for nine yeares, and then he is free, but if the couetous men might liue longer then *Mathusselah* yet they would neuer bee free-men, but Prentises to the world, while they haue a foot out of the graue.

Gen. 5. 15.

1. Pet. 5. 8. It is a wonder to see: as the Deuill compasseth about, seeking whom he may deuoure, so men compasse about, seeking what they may deuoure, such loue is between men and monie, that they which professe good will vnto it with their hearts, will not take so much paines for their life, as they take for gaine. Therefore no maruell, if they haue no leisure to sanctifie themselues, which haue no leisure to refresh themselues. Christ knew what hee spake when hee said: *No man can serue two Masters* (meaning God, and the world) because each would haue all. As the Angell and the Deuill stroue for the body of *Moses*, not who should haue a part, but who should haue the whole: so they striue still for our soules, who shall haue all. Therefore the Apostle saith, *The loue of this world is enmitie to God.* Signifying such emulation betweene these two, that God cannot abide the world should haue a part, and the world cannot abide that God should haue a part. Therefore the loue of the world must needs be enmitie to God, and therefore the louers of the world must needs be enemies to God: and so no couetous man is Gods seruant, but Gods enemie. For this cause couetousnesse is called Idolatrie, which is the most contrarie sinne to God, because, as treason sets vp another King in the Kings place, so Idolatrie sets vp another God in Gods place.

Pro. 1. 13.

Mat. 6. 24.

Iude 7.

1. Ioh. 2. 15.

Ephes. 5. 5.

This word doth signifie that the couetous make so much of monie, that they euen worship it in their hearts, & would doe as much for it as the Idolaters doe for their Idolls. *Paul* seeing such sins committed, and such paines taken for gaine; thought with himselfe, if they could be perswaded, that *Godlinesse is gaine*, it is like that they would take as much paines for Godlinesse as they take for Gaine. Therefore he taketh vpon him to proue this strange Paradoxe, that godlinesse

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is gaine, against all them in the verse before, which hold, that gaine is godlinesse. These two opinions are very contrarie, and here are many against one. A man would thinke that *Paul* should be very eloquent and sharpe witted; and that hee had neede to vse some Logick, for he hath chosen a hard Text. What, *Paul*, will you prove that *godlinesse is gaine*? You shall haue moe opponents against you then *Michaiah* had when he forbad *Achab* to fight If you had taken the former verse, which saith that *gaine is godlines*, then you should haue had matter and examples enough, the Merchant and Mercer, and Lawier, and Land-lord, and Patron, and all would come in and speake for gaine, as the Ephesians cried for *Diana*: but if you will be crosse to all, and preach, *godlinesse is gaine* to them which count gaine godlines, men will thinke of you as *Festus* did, that you speake you know not what. These lessons are for *Paul* himselfe, as Christ saith, *All doe not receiue this word*, so all doe not count this gaine, but losse: we count him rich which hath his Barnes full like the churle, his coffers full like the glutton, his table full like *Belteshasar*, his stable full like *Salomon*, his grounds full like *Iob*, his purse full like *Crœsus*. You speake against your Master, for Christ sent word vnto *Iohn*, that the poore receiue the Gospell, as though the godly were of the poorer sort: and *Dauid* calleth the wicked rich, *they prosper and flourish*, saith he, their seede blasteth not, their cow casteth not, as if he should say, It is not as you take it, *Paul*, that godlinesse doth make men rich. For this I haue obserued in my time, that the wicked bee the wealthiest: and good *Lazarus* is the poore man, and wicked *Diues* is the rich man. Againe, wee reade that the Officers were asked, which of the Pharisees, or of the Rulers did follow Christ, yet these were counted rich men, though they had no godlinesse: and if you should examine your selfe, it seemes you were no rich man, for all your godlinesse, when you did worke with hands for your liuing; therefore if godlinesse be such gaine, how hapneth it, that your share is no better? so they which are like *Nicodemus* (when Christ saith that they must be borne againe) thinke that he can haue no

1. *Reg.* 22. 7

Acts 19. 28.

Acts 26. 24.

Mat. 19. 11.
Luk. 12. 18.
Luk. 16. 14.
Dan. 5. 1.
1. *Reg.* 4. 26
Iohn 1. 3.
Luk. 7. 22.

Psal. 73. 3. 12.

Luk. 16. 19. 20.

Iohn 7. 48.

1. *Thess.* 2. 9

Iohn 3. 4.

other

other meaning, but that they must returne into their mothers wombe; and when he calles himselfe bread, that hee must needes meane such bread as they dine with. As the Iewes, hearing the Prophets speake so often of Christs kingdome, and call him a King, looked for a temporall King that should bring them peace, and ioy, and glory, and make them like Kings themselues: so the carnall eares, when they heare of a kingdome, and treasures, and riches, strait their mindes runne vpon earthly, and worldly, and transitorie things, such as they loue, to whom *Paul* answereth, as Christ answered his Disciples, *I haue another meate which you know not of*: so *there are other riches which you know not of*: I said not, that godlinesse is earthly, or worldly, or transitory gaine, but *great gaine*.

Iohn 6.

Mat. 20. 20

Iohn 4. 3.

He will not onely prooue godlinesse to be *gaine*, but *great gaine*: as if he should say, more gainefull then your wares, and rents, and fines, and interest: as though he would make the Lawyer, and Merchant, and Mercer, and Draper, and Patron, and Landlord, and all the men of riches beleeue, that godlinesse will make them rich sooner then couetousnesse. I feare this saying may he renewed, *If a man tell you, yee will not beleeue it, &c.* As the Lord looked downe vpon the earth, to see if any did regard him, & said, *There is not one*: so this sentence may goe from Court to City, from City to Countrie, and say, there is scarce one in a Towne that will subscribe vnto it. *Many* (said *Dauid*) *aske who will shew vs any good?* meaning riches, and honour, and pleasure, which are not good. But when he came to goodnesse it selfe, he leaues out *Many*, and prayeth in his owne person, *Lord lift thou vp the light of thy countenance vpon vs*, as if none would ioine with him. *Yet wisdome is iustified by her owne children*, and the godlie count *godlinesse gaine*, to make vs loue godlines, he calleth it by the name of that wee loue most: that is, *gaine*. As the Father calleth his Son which he would loue more then the rest, by his owne name, to put him in minde of such a loue as he beareth to himselfe. Heere wee may see that God doth not command men to be godly onely, because it makes for his glory, but

Abac. 1. 5
Psal. 14. 2. & 53. 2.
Psal. 4. 6.
Mat. 11. 19
Luke 1. 51.

but because **godlinesse** is profitable to vs. For godlinesse is not called *gaine*, in respect of God, but in respect of vs: it is gaine to vs, but it is duty to him. So it is called a health in respect of vs, because it is the health of our soules: so it is not called a *kingdome* in respect of God, but in respect of vs, because we are intituled to the kingdome by this difference from the reprobates. Put all the good things in the world together, and the goodnesse of all is found in godlinesse, and therefore godlinesse is called by the names of those things that men count best, to shew, that the godly are as well, as merry, as content with their loue towards God, and Gods loue towards them, as other are with health and wealth, and pleasures. Therefore it is said of the godly, *The feare of the Lord is his treasure.* Therefore (saith *Ieremie*) *The Lord is my portion*, as though he desired nothing else, and therefore it is said of *Moses*, *That he esteemed the rebuke of Christ greater riches then all the treasures of Egypt.* If crosses be riches, as *Moses* thought, what riches are in godlinesse? But is this all the harueſt? shall godlinesse bee all the godly mans riches? Nay (saith *Paul*) *Godlinesse hath the promises of this life, and of the life to come*, that is, the godlie shall do well in heauen and heere to. And therefore Christ saith, *First seeke the kingdome of God, and all the rest shall be cast vpon you*; euen as the sheaues fell before *Ruth*, so riches shall fall in your way as they did to *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioseph*: riches were cast to them they knew not how; but as if God had said, *Be rich*, and they were rich straite. For all good things were created for the good, and therefore they are called *good*. Because the good God created them for good men to good purpose; therefore as *Iacob* got the blessing, so he got the inheritance also: to shew that as the faithfull haue the inward blessing, so they haue the outward blessings to, when they are good for them. For (saith *David*) *They which seeke the Lord shall want nothing that is good.* Now God knoweth better then wee what is good for vs, as the nurse knoweth better then the childe when the milke is ready for it. Therefore Christ saith, *Your heauenly Father knoweth what*

Pro.3.8.
Mat.6.33.
Esa.30.36.
Lam.3.24.
Heb.11.26.
1.Tim.4.8.
Mat.6.33.
Ruth.2.16.
Gen.27.8.
Psal 34.10.
Math.6.32

you

you haue neede of: hee saith not, that *wee know what wee haue neede of*, but *that our Father knoweth*: as if he should say, when you haue neede of health, your Father will send you health: when you haue neede of riches, your Father will send you riches; when you haue neede of libertie, your Father will send you libertie: for he saith not only *that his Father knoweth what wee haue neede of, but that hee will giue vs the things which wee neede.* Therefore as children take no care for their apparrell, what cloathes they shall weare, nor for their victualls, what meat they shall eate, but leaue this care for their Father, so saith Christ, *Take you no care, for my Father careth for you.*

Mat.7,11.
Mat.6,31.
Psal.34.10, & 23,5.

He was not content to call *Godlinesse gaine*, but he calleth it *great gaine*, as if he would say, *Gaine*, and more then *Gaine*: riches, and better then riches: a Kingdome, and greater then a Kingdome. As when the Prophets would distinguish betweene the Idoll gods and the liuing God, they call him the *great God*: so the gaine of Godlinesse is called *great gaine*. The riches of the world are called earthly, transitorie, snares, thornes, dung, as though they were not worthy to be counted riches: and therefore, to draw the earnest loue of men from them, the holy Ghost brings them in with these names of disdaine, to disgrace them with their louers: but when he comes to godlinesse, which is the riches of the soule, hee calleth it great riches, heauenly riches, vnsearchable riches, euerlasting riches, with all the names of honour, and all the names of pleasure, & all the names of happines. As a woman trims and decks her selfe with an hundred ornaments, only to make her amiable, so the holy Ghost setteth out godlines with names of honour, and names of pleasures, and names of happines, as it were in her Iewells, with letters of commendation, to make her be beloued. Lest any riches should compare with godlines, hee giues it a name aboue other, and calleth it *great riches*, as it he would make a distinction between riches and riches, betweene the gaine of couetousnes, & the gaine of godlines, the peace of the world, and the peace of conscience, the ioy of riches, and the ioy of the holy Ghost.

Deu.12,17.
Marke 4,7.
1,Tim.6,9.
Phil.3,9.
Pro.3,4,9.
Pro.4,9, & 13.
Pro.8,11, & 8.
Cant.4.1.

The

The worldly men haue a kinde of peace, and ioy, and riches. But I cannot call it *great*, becauſe they haue not enough, they are not contented as the godly are, therefore only godlineſſe hath this honour, to be called *great riches*. The gaine of couetouſneſſe is nothing but wealth, but the gaine of godlineſſe is wealth, and peace, and ioy, and loue of God, and the remiſſion of ſinnes, and euerlaſting life. Therefore only godlineſſe hath this honor, to be called *great gaine*. Riches makes *Gen.13.6.* bate, but godlineſſe makes peace: riches breeds couetouſnes, but godlineſſe brings contentation: riches makes men vnwilling to die, but godlineſſe makes men readie to die: riches often hurt the owner, but godlineſſe profiteth the owner and other. Therefore, only godlineſſe hath this honour, to bee called *great riches*. Such gaine, ſuch ioy, ſuch peace is in godlineſſe, and yet no man couets it: and this is the quality of vertue, it ſeemeth nothing vnto a man vntill he hath it, as *Salomon* ſaith of the buyer, while he is in buying, hee diſpraiſeth the thing which he buyeth, and ſaith, *It is naught*, it is not *Pro.20.14.* worth the price which yee aske; but when hee hath bought it, ſo ſoone as he is gone, hee boaſteth of his penny-worths, and ſaith it is better then his money. So godlineſſe, before a man hath it, hee ſaith, it is not worth his labour, and thinkes euery houre too much that he ſpendeth about it; but when he hath found it, hee would not looſe it againe for all the world, becauſe he is now come to that, which followeth, to *be contented with that he hath*. Here *Paul* ſheweth with what a man ſhould bee contented, not with one thouſand pounds, nor one hundred pounds, nor twentie pounds, but with that he hath: and there is great reaſon why he ſhould ſo: becauſe no man knoweth what is fit for him ſo well as his caruer. And therefore euery one ſhould eſteeme ſo reuerently of God, that hee thinke nothing better for him (for the time preſent) then that which God meaſureth forth vnto him. For when Chriſt had no monie, he was contented, and when he wanted monie to pay tribute, he ſent for no more then he needed: he *Mat.17.27.* might haue cõmanded twentie pounds as well as 20. pence. But to ſhew, that wee ſhould deſire no more then will ſerue

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our turne, hee would haue no more then ſerued his nature. Now, becauſe contentation is of ſuch a nature, that it can pleaſe it ſelfe with peuertie, as well as riches, therefore it is called the *great gaine*: as though it had all which it wanted. And this contentment (ſaith *Paul*) we owe to godlineſſe, becauſe it is not poſſible for a wicked man to be contented; for as he is not ſatisfied with ſinne, ſo is he ſatisfied with nothing. Riches come, and yet the man is not pleaſed: libertie comes, and yet the man is not pleaſed: pleaſure comes, and yet the man is not pleaſed; vntill God come, and then hee
Pſal.23.5. ſaith, *My cup is full. Shew vs thy Father* (ſaith *Philip*) *and it*
Iohn.14.7. *ſufficeth.* Nay, ſhew vs thy truth, and it ſufficeth. *Now my*
Luk.12.19. *ſoule* (ſaith the churle) *take thy reſt*: nay, now my ſoule take thy reſt, for thou haſt laid vp for many yeares. The godly man hath found that which all the world doth ſeeke, that is, *Enough*. Euery word may be defined, and euery thing may be meaſured, but *enough* cannot be meaſured or defined, it changeth euery yeare: when we had nothing, we thought it *Enough*, if we might obtaine leſſe then we haue: when we came to more, we thought of another *enough*: now we haue more, we dreame of another *enough*; ſo *enough* is alwaies to come, though too much be there alreadie. For as oyle kindleth the fire which it ſeemes to quench, ſo *riches* come as though they would make a man contented, and make him more couetous. Therefore ſeeing contentation was neuer found in riches, *the Apoſtle teacheth to ſeeke it in godlineſſe, ſaying, Godlineſſe is riches*, as though it did, not only make a man contented, but make a man contented with it ſelfe. Hee ſpeakes as though he had found a new kinde of riches, which the world neuer thought of, that are of ſuch a nature, that they will ſatisfie a man like the water that Chriſt ſpake of, *he that drinks*
Ioh.4.13. *of this water ſhall thirſt no more*: ſo they that taſte of theſe riches, ſhall couet no more: but as the holy Ghoſt filled all the
Act.2.2. houſe, ſo the grace and peace, and ioy of the holy Ghoſt filleth all the heart; that as *Ioſeph* had no neede of *Aſtronomie*,
Gen.44.15. becauſe he had the ſpirit of propheſie; ſo he which hath contentation, hath little neede of riches: hee thinkes not of the

Philo-

Philosophers stone, nor the gold of *Ophir*, nor the mines of *India*, but he hath his *quietus est*, without suit of law; for he retaineth a peace-maker within, which would make al Lawiers Preachers, if men were so wise to take counsell of it. 1. *Reg.* 9. 25

When the law is ended, if the man be not content he is in trouble still: when his disease is cured, if he be not content, hee is sick still: when his want is supplied, if he be not content, he is in want still: when bondage is turned into libertie, if he be not content, he is in bondage still: but though he be in law, and sickneſſe, and pouertie, and bondage, yet if hee be content, he is free, and rich, and merrie, and quiet, euen as *Adam* was warme though he had no clothes. *Gen.* 1. 25.

Such a commander is Contentation, that whereſoeuer she setteth foot, an hundred blessings waite vpon her: in euery disease she is a Physitian, in euery strife she is a Lawier, in euery doubt she is a Preacher, in euery griefe she is a Comforter, like a sweet perfume which taketh away the euill sent, and leaueth a pleasant sent for it. As the Vnicornes horne, dipped in the Fountaine, makes the waters which were corrupt and noisome, cleare and wholesome vpon the sodaine; so, whatsoeuer estate godlineſſe comes vnto, it saith like the Apostles, *Peace be to this house*, peace be to this heart, peace be to this man. *Luke.* 5. 9.

I may liken it to the fiue loaues and two fishes, wherewith Christ fed fiue thousand persons, and yet there were twelue baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feast was made a great feast: so the godly, though they haue but little for themselues, yet they haue something for other like the Widdowes Mite, that they may say as the Disciples said to CHRIST, they want nothing, though they haue nothing. Contentation wanteth nothing, and a good heart is worth all. For if shee want bread, shee can say as Christ said, *I haue an other bread*: If shee want riches, shee can say, I haue other riches: If shee want strength, shee can say, I haue other strength; If shee want friends, shee can say, I haue other friends. Thus the godly finde all *Mar.* 12. 41 *Luk.* 22. 35 *Iohn.* 4. 32.

with-

within, that they seeke without. Therefore if you see a man contented with that he hath, it is a great signe that godlinesse is entred into him, for the heart of man was made a Temple
1.*Cor.*3.16. for God, and nothing can fill it but God alone. Therefore
*Phil.*4.12. *Paul* saith after his conuersion, that which hee could neuer say before his conuersion, *I haue learned to be content.* First he learned godlinesse, then godlinesse taught him contentation. Now (saith *Paul*) *I haue learned to be content*: as though this were a lesson for euery Christian to learne, *to be content.* For thus hee must thinke, that as God said to *Moses* when hee
*Deut.*3.26. could not obtaine leaue to goe to *Canaan*: *Let this suffice thee to see Canaan*: so, whatsoeuer he giueth, he giues this charge
*Jer.*10.19. with it, *Let this suffice thee.* As *Ieremie* saith, *This is my sorrow, and I will beare it*, so thou must say. This is my portion, and I will take it. This is the signe, whether godlinesse be in a man, if he haue ioy of that which he hath: for things which God giueth to the righteous, *Paul* saith, that hee giueth
1.*Tim.*6.17 them to *enioy*, that is, if he haue much, hee can say with *Paul*,
*Phil.*4.12. *I haue learned to abound*; if hee haue little, hee can say with *Paul*, *I haue learned to want*; that is, if hee haue much, as *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioseph*, yet it
Iohn 21.11. cannot corrupt his minde; but as the net was full of Fishes, and yet not rent, because they cast it in at Christs command: so, though the godly man bee full of riches, yet his heart is not rent, his minde is not troubled, his countenance is not changed, because hee remembers, that these things were
*Hest.*4.14. giuen him to doe good, as *Hester* thought of her honour;
2.*Reg.*4.7. for if wee haue little, it is like the little oyle which serued
*Psal.*37.16. the Widdow as little as it was, *A little to the righteous* (saith Dauid) *it is better than great riches to the vngodly*: for when a man hath found the heauenly riches, hee careth not for earthly riches, no more then he that walks in the Sun, thinks whether the Moone shine or no, because hee hath no neede of her light. Therefore we conclude with Christ, *Blessed are*
*Matth.*5.6. *they which thirst after righteousnesse, for they shall be satisfied*: not they that thirst after riches: nor they that thirst after honour, nor they that thirst after pleasure, shall be satisfied, but

thirst

thirſt more, as the ambitious, voluptuous, and couetous do, but *they that thirſt after righteouſneſſe ſhall be ſatisfied*, albeit they haue no riches, nor honour, nor pleaſure. If ye aske like the Virgine, *How can this be?* I anſwere, Euen as *Adam* was warme without cloathes, ſo God doth ſatisfie many men without riches. Though he was naked, yet hee did not ſee his nakedneſſe, ſo long as hee was innocent: but when he began to rebell, then began hee to want cloathes: ſo though a man be poore, yet he ſees not his pouerty, ſo long as he is contented: but when he beginnes to couet, then hee begins to want riches, and from that day the curſe (in the firſt of *Aggeus*, *verſ.* 6.) takes hold on him, *Ye eate, but yee haue not enough; yee drinke, but ye are not ſatisfied; ye cloath your ſelues, but ye are not warme*: Indeed the couetous man ſeemes to drawe the world to him with cordes, his coffers are of Loadſtones, his hands like nets, his fingers like lime twigs, there it comes, and there it comes, one would thinke this man ſhould be happie one day. *Gen.* 2. 16.

When the Churles barnes were full, hee bade his ſoule take reſt, thinking to gaine reſt by couetouſneſſe, that hee might ſay, Riches gaine reſt as well as godlineſſe: but ſee what happened; that night, when hee began to take his reſt, riches, and reſt, and ſoule, and all, were taken from him. Did he not gaine faire? Would hee haue taken ſuch paines, if he had thought of ſuch reſt? Couetouſneſſe may gaine riches, but it cannot gaine reſt: yee may thinke like this churle, to reſt, when your barnes, and ſhops, and coffers are full: but ye ſhall finde it true which *Eſay* ſaith, *There is no reſt to the vngodlie*: therefore, the wiſe man to preuent all hope of reſt, or honour, or profit by ſinne, ſpeakes as though he had tried, *A man cannot be eſtablied by iniquitie*. Therefore hee cannot be quieted, nor ſatisfied by the gaine of deceit, or bribes, or lies, or vſurie, which is iniquity: therefore bleſſed is the man whom godlineſſe doth make rich, *For when the bleſſing of the Lord maketh rich*, (ſaith *Salomon*) *hee doth adde no ſorrow to it*: but (ſaith he) *the reuennes of the wicked, is trouble*, as though his money were care. Wherefore, let Pa- *Luk.* 12. 19 *Eſay* 48. 22. *Prou.* 12. 3. *Pro.* 10. 22.

tron and Landlord, and Lawyer, and all, say now, that *Paul* hath chosen the better riches, which *thiefe, nor moth, nor canker can corrupt*: these are the riches, at last that we must dwell with, when all the rest which wee haue lied for, and sworne for, and fretted for, and cousened for, and broken our sleepe for, and lost many Sermons for, forsake vs, like seruants which change their masters: then godlinesse shal seeme as great gaine to vs, as it did to *Paul*, and hee which loued the world most, would giue all that hee hath for a dramme of faith, that he might bee sure to goe to heauen, when he is dead, though he went towards hell so long as he liued.

Mal. 3.14. *2.Sam.* 19. 33. *3.Reg.* 7.13 *Luke* 5.11. Heere then is an answere to them which aske, *What profit is it to serue God?* How happy was *Barzillai* that would not be exalted? what quiet had the Shunamite which cared not for preferment? when did the Disciples seeme so rich, as when they were willing to leaue all? This shall bee your gaine, when you are vsurers of godlinesse. Is not the word gone forth yet, which hath killed couetousnesse, that I may end my Sermon? either you goe away contented, or you go away condemned of your owne conscience: before you were vexed with couetousnesse, but now the world shal vexe you too, for you shall neuer couet, nor lye, nor deceiue hereafter, but a Sergeant shall arrest you vpon it, and some sentence which you haue heard, shall gnaw you at the heart, with a *memorandum* of hell, that yee shall wish, O that I could abandon this sinne, or else, that I had neuer heard that warning, which makes it a corrasiue vnto mee, before I can leaue it: if they which are greedy still could see what peace and rest, and ioy, goe home with them that are contented, *Acts* 3.6. though they may say with *Peter, Gold and siluer haue I none*, euery man would be a suiter to godlinesse, that hee might haue the dowry of contentation.

Psal. 119. If any heere be couetous still, let him alwaies thinke, why *Dauid* prayeth, *Turne my heart to thy law, and not to couetousnesse*: he might haue named pride, or anger, or lust, but that no sin did so keep his thoughts from the law, as couetousnes, when

when it came vpon him. Hee ſaith, *Turne my heart vnto thy Law, and not to couetouſneſſe*, as though a man could not bee couetous, and haue any leiſure to thinke vpon any good, But as *Iohn* baptized with water, ſo I can but teach you with words. *Luke* 3.

Now you haue heard what contentation is, you muſt pray to another to giue it vnto you. It is ſaid of this Citie that many Citizens of London haue good willes, but badde deeds, that is, you doe no good vntill you die. Firſt, yee are vngodly, that you may be rich, and then you part from ſome of your riches, to excuſe for ſome of your vngodlineſſe. It may be that ſome heere haue ſet downe in their willes, when I die, I bequeath an hundred pounds to a Colledge: and an hundred pounds to an Hoſpitall, and an hundred gownes vnto poore men. I doe maruell that you giue no more when you are at that point, for *Iudas*, when hee died, returned all againe: ſo yee die, and thinke when ye are gone, that God will take this for a quittance: Be not deceiued, for God hath not looke vpon that which yee doe for feare, but vpon that which yee doe for loue: if yee can finde in your heart to doe good while you are in health, as *Zacheus* did, then God doth reſpect to your offering: but before God hearkens how yee giue your riches, firſt hee examines how ye came by them: for a man may be hanged for ſtealing of mony which he giues to the poore, becauſe, if hee ſhould count godlineſſe gaine, much more ſhould he care to gaine by godly meanes. Thus you ſee the fruites of godlineſſe, and the fruites of couetouſneſſe, to ſlay *Balaams* poſting for a bribe, and the ſonnes of *Zebedeus* ſuing for preferment, leſt ſeeking for Aſſes they loſe a better kingdome, then *Saul* found. If you bee couetous, yee ſhall neuer haue enough, although you haue too much: but when yee pray, *Thy kingdome come*, ye ſhall wiſh *my kingdome come*. If yee be godly, yee ſhall haue enough, though you ſeeme to haue nothing, like to the Smyrnians of whom God ſaith, *I know thy pouerty, but thou art rich*. Therefore what counſell ſhall I giue you, but as Chriſt counſelled his diſciples, *Be not friends to riches, but make your friends of riches* *Mat.* 27.8. 2. *Cor.* 9.7. *Luke* 19.8. *Num.* 22.17 1. *Sam.* 10.1 *Luke* 11.2. *Reuel.* 2.9.

Phil.4.12. *ches*; and know this, that if ye cannot say as *Paul* saith *I haue learned to be content*, godlines is not yet come to your house: for the companion of godlines is contentation, which when shee comes will bring you all things. Therefore as Christ saith *If the Sunne make you free, you shall be free indeed*:

Iohn 8.36. so I say, if godlinesse make you rich, yee shall be rich indeed. The Lord Iesus make yee doers of that ye haue heard.

Amen.

FINIS.

THE

The Affinitie of the Faithfull.

LVKE 8.

19. *Then came to him his Mother and Brethren, and could not come neare him for the preasse.*

20. *And it was told him by certaine, which said: thy Mother, and Brethren stand without, and would see thee.*

21. *But he answered and said vnto them, My mother, and my Brethren, are those, which heare the word of God, and doe it.*

HEre is Christ preaching, a great preasse hearing, his Mother & his Friends interrupting, and Christ againe withstanding the interruption, with a comfortable doctrine of his mercies towards them, which hear the word of God and doe it. When Christ was about a worke, and many were gathered together to heare him, the Deuill thought with himselfe, as the Priests and Saduces did in the fourth of the *Acts*; If I let him alone thus, all the world will follow him, and I shall be like *Rachel*, without Children: therefore deuising the likest policie to frustrate and disgrace but one of his Sermons, thereby to make the people vnwilling to heare him againe: As hee set *Eue* vpon *Adam*, and made *Iobs* wife his instrument, when hee could not fit it himselfe: so hee sendeth Christs Mother, and putteth in the minde of his Kinsmen, to come vnto him at that instant, when hee was in this holy exercise, and call vpon him, while hee was preaching, to come away, and *Gen.3.6.* *Iob 2.9.*

goe with them. Christ seeing the Serpents dealing, how he made his Mother the Tempter, that all the Auditorie might goe away emptie, and say where they came: Wee heard the man which is called *Iesus*, and he beganne to preach vnto vs, with such wordes, as though hee would carrie vs to heauen: but in the midst of his Sermon, came his *Mother, and Brethren* to him, that it might be knowne what a kinsman they had: and so soone as hee heard that they were come, so dainly hee brake off his Sermon, and slipt away from vs, to goe and make merrie with them. Christ, I say, seeing this traine laid by Sathan, to disgrace him (as he doth all his Ministers) did not leaue off speaking, as they thought hee would: but, as if God had appointed all this, to credit and renowne him, that which was noised here to interrupt his doctrine, hee taketh for an occasion to teach another Doctrine, that there is another coniunction betweene Christ and the Faithfull, then betweene the Mother and the Sonne, which are one flesh. Therefore when they say, thy *Mother* and *Brethren* are come to speake with thee, hee pointeth to his hearers, and saith, *These are my Mother and Brethren, which heare the word of God, and doe it*: as if he should say, I haue a Mother indeed which brought me forth, but in respect of them which *heare the word of God, and doe it*, she is like a Step-mother, and these are like a naturall Mother.

With this wise answere, hee quieted the Auditors, and made them heare him better then they did before. For now they thought with themselues, what man is this, which loueth vs more then his Mother? his Mother called him, and yet hee would not goe from vs, his brethren stay for him, and hee maketh as if he did not know them, but saith, *Who is my Mother? Who are my Brethren?*

Thus Christ stood vp, as it were, in an indignation against Sathan, and said: Sathan, this Sermon was not begun for thee, neither shall it end for thee: this worke was not done for my Mother, neither shall it bee left for my Mother. Thus hee caught the Deuill with his owne bait, and made his people more louing and attentiue towards him,

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by that which Satan thought to disgrace him. He was so armed with the Spirit, that let the Deuill tempt him, or the woman tempt him, or Princes tempt him, all is one.

Here are two doubts, the fitst is the difference betweene the Euangelists: for *Matthew* saith, that one brought this message: *Marke* and *Luke* attribute it to moe: both may stand, for the word which his Mother gaue of calling him forth, was receiued of the rest, and so passed amongst many, till it came to Christ, so that one may bee said to bring this message, because one noised it first, and many may be said to bring this message, because many noised it after. *Mat.* 12. 37 *Mark* 3. 31 *Luke* 8. 20.

The second doubt is, because Christ had no Brethren, how they said, *Thy Brethren would speake with thee*. You must vnderstand, that they which are here called Christs Brethren, were his Cosins by the Mothers side: that is, her Sisters children, for there were three *Maries*, and these three were sisters, *Marie* the Virgin, *Marie* the mother of *Iames*, and *Marie* the Daughter of *Cleophas*, whose Sonnes these were: their names were *Iames*, *Ioseph*, *Iudas*, and *Simon*: and they are called the Lords Brethren, because they were Kinne vnto him. Therefore note, that in holy Scripture, there be foure sorts of Brethren: Brethren by Nature, so *Esau* and *Iacob* are called Brethren, because they had one Father, and one Mother: Brethren by Nation, so all the Iewes are called Brethren, because they were of one Countrey: Brethren by Consanguinitie, so all are called Brethren which are of one Familie, and so *Abraham* called *Lot* his brother, and *Sarah* his Sister, because they were of one Line: Brethren by profession, so all Christians are called brethren, because they are of one Religion. These are Brethren of the third order, that is, of Consanguinitie, because they were of one Familie. *Gen.* 27. 30. *Deut.* 15. 12. *Gen.* 13. 8. *Gen.* 12. 13 *Mat.* 23.

Now, when his Mother, and his Brethren, were come to see him, it is said, that they could not come neare him for the preasse. Here were Auditors enough, Christ so flowed now with Disciples, that his Mother could haue no roome to hear him: but after a while it was low water againe. When the

Mat.26.31. Shepheard was ſtroken, the ſhoepe were ſcattered, when hee preached in the ſtreets, and the Temples, and the fields, then many flocked after him: but when hee preached vpon the Croſſe, then they left him, which ſaid they would neuer forſake him; then there was a great preaſe to ſee him die, as there was here, to heare him preach. And many of theſe which *Mat.27.* ſeemed like brethren and ſiſters, were his betrayers, and accuſers, and perſecuters: ſo inconſtant we are in our zeale, more then in any thing elſe. Thus much of their comming and calling to Chriſt: now, to the doctrine which lieth in it.

Here bee two ſpeakers; one ſaith, *Thy Mother, and thy Brethren are come to ſpeake vnto thee*: The other ſaith, *Theſe are my Mother and Brethren, which heare the word of God, and doe it.* The ſcope of the Euangeliſt is this: Firſt, that Chriſt would not hinder his doctrine, for Mother, or Brethren, or any kinſman: Then, to ſhew that there is a nearer coniunction betweene Chriſt and the Faithfull, then the Mother and the Sonne. The firſt is written for our comfort; *Exod.20.* Touching the firſt, hee which teacheth vs to honour our Fa- *Luk.2.46.* ther and Mother, doth not teach here to contemne Father and Mother, becauſe hee ſpeakes of another Mother, for it is ſaid, *that hee was obedient to his Parents.* This hee ſheweth, when being found in the Temple amongſt the Doctors: hee left all, to goe with his Mother, becauſe ſhe ſought him, ſo hee honoured her, that he left all for her. This he ſhewed againe at his death, being vpon the Croſſe, hee was not vn- *Iohn 19 26* mindfull of her: for pointing vnto *Iohn*, hee ſaid, *Mother, behold thy Sonne*: and pointing vnto her, he ſaid; *Behold thy Mother*: ſo hee commended her to his beloued Diſciple before he died. Therefore, this is not a doctrine of diſobedience, but a rule how to obey. As hee taught his Diſciples, to giue vnto *Cæſar*, that which is *Cæſars*, and to *Mat.22.21.* *God*, that which is *Gods*: ſo hee teacheth vs here, to giue *Luk.20.25.* vnto Parents, that which is Parents, and to the Lord, that *Math.19.* which is the Lords. When God ſaid, *Honour thy Father and* *Exod.20.* *thy Mother*, hee did not giue a commandement againſt himſelfe: and therefore he ſaith, *Honour me*, before he ſaith, *Ho-*

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nourthem. The first commandement is, *Honour God*: the fist commandement is, *Honour thy Parents*, lest you should honour your Parents before God: When *Salomon* bade his Mother aske him any thing, hee signified that the Mother should bee obeyed in many things: but when hee denied his Mother that one thing which she asked, he sheweth that the Mother should not bee obeyed in all things. When Christ said: *You haue but one Father and Master*, hee speakes of Faith and Religion, shewing that when it concerneth our Faith and Religion, wee should respect but one Father and one Master, which is the giuer of our Faith, and the Master of our Religion. 1*Reg.*2.20. *Mat.*23.9.

When *Paul* said, *Children, obey your Parents in the Lord*, hee meanes not, that we should obey them against the Lord. As when hee saith, *Obey Princes for conscience sake*, hee meaneth not, that wee should obey them against conscience. Therefore, when it commeth to this, that the earthly Father commandeth one thing, that the heauenly Father commandeth another thing: then, as *Peter* answered the Rulers, so mayest thou answere thy Parents, *Whether is it meet to obey God or you?* Then these are the hands which thou must cut off, then these are the eyes which thou must pull out, or else they should be as much vnto thee, as thy hand, or thine eye. *Ephes.*6.1. *Rom.*13.5. *Act.*4.19.

In *Matthew* 19. A man must forsake his Father and his Mother, to dwell with his wife. In *Luke* the 16. Hee must forsake Father and Mother, and Wife, to dwell with Christ: for, *He which forsaketh Father or Mother for mee shall receiue more*, saith our Sauiour. Nay, *Hee which doth not hate Father, or Mother, or Wife for me, cannot bee my Disciple*. Shewing that our loue towards God should bee so great, that in respect of it, our loue toward men should be but hatred. Thus he which obeyed his Parents more then wee, yet would haue some rule, some sentence, some example in Scripture, of not obeying them too, because it is such a hard point, to know how farre they are to be obeyed, which are set in authoritie ouer vs. *Luk.*14.26.

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As none but God ſpeakes alwaies right, ſo none but God muſt alwaies be obeyed: wee are not called only *the Sonnes of men*, but we are called *the ſons of God*. Therefore as Chriſt anſwered his Mother, when ſhee would haue him turne water into wine, *Woman, what haue I to doe with thee?* ſo wee ſhould anſwere Father and Mother, and Brethren and Siſters, and Rulers and Maſters, and Wife too, when they will vs to doe that which is not meet, *What haue I to doe with you?* For to leaue doing good, and doe euill, were not to turne water into wine, but to turne wine into water. *Peter* was not Satan, but when hee tempted Chriſt like Satan, Chriſt anſwered him as he anſwered Satan, *Come behinde me Satan*: ſhewing that we ſhould giue no more attention vnto Father, or Mother, or Maſter, or Wife, when they tempt vs to euill, then we would giue vnto Satan, if he ſhould tempt vs himſelfe.

Gen.6.2. *Iohn 2.* *Mat.16.23.*

Three things Children receiue of their Parents, Life, Maintenance, and Inſtruction. For theſe three, they owe other three: for life, they owe loue; for maintenance, they owe obedience; for inſtruction, they owe reuerence: For life, they muſt be loued as Fathers; for maintenance, they muſt bee obeyed as Maſters; for inſtruction, they muſt be reuerenced as Tutors. But, as there is a King of Kings, which muſt bee obeyed aboue Kings, ſo there is a Father of Fathers, which muſt be obeyed aboue Fathers: therefore ſomtimes you muſt anſwere like the Sonne, when he was bid to goe into his Fathers Vineyard, *I will goe*: and ſometime you muſt anſwer as Chriſt anſwered, *I muſt goe about my Fathers buſineſſe.*

When two milch Kine did carrie the Arke of the Lord to *Bethſhemeſh*, their Calues were ſhut vp at home: becauſe the Kine ſhould not ſtay, when they heard their Calues crie after them: ſo, when thou goeſt about the Lords buſineſſe, thou ſhalt heare a crie of thy Father, and thy Mother, and thy Brethren, and thy Siſters, and thy Kindred, to ſtay thee, but then thou muſt thinke of another Father, as Chriſt thought of another Mother: and ſo as thoſe Kine went on till the Lord brought them where the Arke ſhould reſt, ſo thou ſhalt goe on, till the Lord bring thee where thou ſhalt reſt. It is better

Sam.6.10.

to

to flie from our friends, as *Abraham* did, then to ſtay with ſome friends, as *Sampſon* did with *Dalila*. *Gen.*11.3. & 12.11. *Iud.*16.4. &c.

I may ſay, beware of Kinſmen, as well as our Sauiour ſaid *beware of men*. For this reſpect of couſenage made *Eli* his Sonnes Prieſts: and this reſpect of couſenage hath made many like Prieſts in England: This reſpect of couſenage hath made *Samuels* Sonnes Iudges, and this reſpect of couſenage hath made many like Iudges in England: this reſpect of couſenage brought *Tobias* into the Leuites Chamber: and this reſpect of couſenage hath brought many Gentlemen into Preachers liuings, which will not out againe. As Chriſt preferred his ſpirituall Kinſmen, ſo wee preferre our earthly Kinſmen. Many priuiledges, many offices, and many benefices, haue ſtooped to this voice; thy Mother calleth thee, or thy Kinſmen would haue thee. As this voice came to Chriſt, while hee was labouring, ſo many ſuch voices come to vs while wee are labouring. One ſaith, Pleaſure would ſpeake with you: another ſaith, Profit would ſpeake with you: another ſaith, Eaſe would ſpeake with you: another ſaith, a Deanrie would ſpeake with you: another ſaith, a Biſhoprick would ſpeake with you: another ſaith, the Court would ſpeake with you. *1.Sam.*1. *Nehe.*13.4.5

When a man is in a good way, and ſtudieth the Scripture to bee a teacher of the Church, a voice commeth to his eare, as this came to Chriſts, and ſaith: Thy friends would haue thee ſtudie the Law, for by Diuinitie thou ſhalt attayne to no preferment, and thine owne flock will vexe thee, or the Biſhop will ſtop thy mouth. This winde ſometime turneth *Ionas* his ſailes from *Nnine* to *Tarſhiſh*, and makes him burie his talent. *Ionas* 1.

If he be a Diuine alreadie, & preach his conſcience a voice commeth vnto him againe, as this did to Chriſt, and ſaith, thy friends would haue thee to be quiet, or, there be Spies which doe note what thou ſaiſt, or, there be fellowes that lie in wait for thy liuing: ſo ſometimes with a little intreatie, he beginneth to draw vp his hand, and lay his finger vpon his mouth, and preach peace, when he is ſent with warre. Thus wee are cum-

cumbred like our Maſter, before our Sermons, and in our Sermons, and after our Sermons; euen of them ſometime, which ſhould incourage vs: and therefore as Chriſt ſaith, *Beware of men*, ſo ſay I, Beware of kinſmen.

So ſoone as the children bee borne, their Parents bring them to the Temple, and baptize them, and offer them to
Mat. 9.14 God: but ſo ſoone as they bee able to ſerue him, they tempt them away from him, to Law, or Phiſick, or Merchandiſe, or Husbandrie, and had rather they ſhould bee of any Tribe,
Numb 3.6. 7.8. then of the Tribe of *Leui*, which ſerueth in the Temple. Hee which will bee hindred, ſhall haue blocks enough: but wee muſt learne to leape ouer all, as Chriſt leaped ouer this. If wee ſhould *leaue Father, and Mother, and Wife, and Children, for Chriſt*, much leſſe ſhould wee care for labour, or loſſe, or ſhame, or trouble, or diſpleaſure, for wee ſhould aduenture theſe for our friends. Thus much of his naturall Kindred: now of his ſpirituall Kindred.

Here is another Genealogie of Chriſt, which *Matthew* and *Luke*, neuer ſpake of. As Chriſt ſaith: *I haue another bread which you know not*: ſo hee ſaith: *I haue other Kinſmen which you know not.*

2.Iohn 1. Saint *Iohn* writing to a Ladie, which brought vp her children in the feare of God, calleth her the elect Ladie, ſhewing that the chiefeſt honour of Ladies and Lords, and Princes, is
Acts 17.11 to bee elect of God. S. *Luke* ſpeaking of certaine *Beræans*, which receiued the word of God with loue, calls them, *more noble men then the reſt*: ſhewing, that God counteth none Noble, but ſuch as are of a noble Spirit. As *Iohn* calleth none elect, but the vertuous, and *Luke* calleth none Noble, but the religious: ſo Chriſt calleth none his *Kinſmen*, but the righteous: and of thoſe only he ſaith, *Theſe are my Mother, and my Brethren, which heare the word of God, and doe it.*

Rom. 9.8. As *Abrahams* children are not counted after the fleſh, but after the Spirit. So Chriſts kindred are not counted after
Gen. 1. the fleſh, but after the ſpirit; for the fleſh was not made
Heb. 11.9. after the Image of God, but the ſpirit: therefore, God is not called the Father of bodies, but the Father of ſpirits. Now God

God which is a Spirit, preferreth them that are kinne to him in the Spirit. Therefore *Esau* was not blessed, because hee was of *Isaacks* flesh, but *Iacob* was blessed, because he was of *Isaacks* spirit. As we loue in the flesh, so Christ loueth in the spirit; therefore he calleth none his *kinsmen*, but them *which heare the word of God and doe it.* *Gal.*4.28. 29.

It seemeth that *Paul* thought of this saying, when as hee said, *Till Christ be formed in you*: If Christ bee formed in vs as *Paul* saith, then we are Christs *mother*: euery one which wil haue Christ his Sauiour, must be Christs *mother*. The Virgin asked the Angell, *how shee could beare Christ, seeing shee had not knowne a man.* So you may aske how you can beare Christ seeing he is borne already. *Gal.* 4. *Luk.*1.14.

As there is a second comming of Christ, so there is a second birth of Christ. When wee are borne againe, then Christ is borne againe: the Virgine was his Mother by the flesh, and the faithfull are his Mother by the Spirit: The holie Ghost conceiued him in her, the holie Ghost doth conceiue him in them: he was in her wombe, and he is in their hearts: shee did beare him, and they doe beare him; shee did nurse him, and they doe nurse him. This is the second birth of Christ. As the soule of man may bee called, *The Temple of the holie Ghost*, which is the third person, so it may bee called the wombe of the Sonne, which is the second person. *Mat.*25. *Luke*,21. *1. Cor.*3.16

Before these words it is said that Christ asked, *Who are my brethren?* as if he should say, you thinke that I am affected to my *kinsmen* as you are. But I tell you that I count them my kinsemen, *which heare the word of God and doe it.* To shew that Christ loueth vs with an euerlasting loue: hee sheweth that he doth not loue vs for any temporal things, but for that which endureth for euer.

If Christ loued vs as *Isaacke* loued *Esau*, for venison, then we might misse the blessing as *Esau* did. But as *Iohn* saith, *Hee loueth in the truth*: so Christ loueth in the truth. To loue in the truth, is the true loue: Euery loue but this, at one time or other, hath turned into hatred, but the true loue *Gen.*25.28

ouer-

ouercommeth hatred, as the truth ouercommeth falſe-hoode.

Now for this loue, Chriſt, calles them by all the names of loue; his Father, and his Brethren, and his Siſters. In *Rom.6.* they are called *his Seruants*; if that be not enough, in *Iohn* the fifteenth, they are called his *friends*; if that be not enough, in *Luke* the foure and twentieth, they are called *his brethren*: If that be not enough, in *Marke* the firſt, they are called *his children*: if that be not enough, here they be called *his Mother*: If that be not enough, in *Canticles* the fifth, they are called *his Spouſe*: to ſhew that he loueth them with all loues, the Mothers loue, the Brothers loue, the Siſters loue, the Maſters loue, and the Friends loue.

If all theſe loues could bee put together, yet Chriſts loue exceedeth them all; and the Mother, and the brother, and the ſiſter, and the childe, and the kinſman, and the friend, and the ſeruant, would not doe and ſuffer ſo much among them all, as Chriſt hath done, and ſuffered for vs alone: ſuch a loue wee kindle in Chriſt, when we *heare his word, and doe it*, that wee are as deere vnto him, as all his kindred together.

Now as we are his Mother, ſo ſhould we carry him in our hearts, as his mother did in her armes. As we are his brethren, ſo we ſhould preferre him, as *Ioſeph* did *Beniamin*. As wee are
Gen.43,43 his Spouſe, ſo we ſhould embrace him as *Iſaack* did *Rebecca*, if thou be a kinſman, doe like a kinſman.

Now we come to the markes of theſe kinſmen, which. I may call the armes of his houſe: As Chriſt ſaith, *By this all men ſhall know my Diſciples, if they loue one another*: ſo hee ſaith, by this ſhall all men know my kinſmen; *if they heare the word of God, and doe it*.

As there is a kindred by the Fathers ſide, and a kindred by the Mothers ſide, ſo there is a kindred of hearers, and a kindred of doers. In *Mathew* it is ſaid, *Hee which heareth the will of my Father, and doth it*: here it is ſaid: *Hee which heareth the word of God, and doth it*: both are one: For his word is his will, and therefore it is called his will. *Pſal.* 119.

As

As he ſpake there of doing, ſo he ſpeakes heere of a certaine rule, which he calleth *the word of God*, whereby all mens workes muſt be ſquared: for if I doe all the workes that I can to ſatisfie anothers will, or mine owne will, it auaileth mee nothing with God, becauſe I doe it not for God. Therefore he which alwaies before followed his owne will, when hee was ſtricken downe, and began to repent himſelfe, hee preſently cried out, *Lord, what wilt thou haue me to doe?* As if he ſhould ſay, I will doe no more as men would haue me, or as the Diuell would haue mee, or according as the fleſh would haue me, but as thou wouldeſt haue me. So *Dauid* praied, *Teach me (O Lord) to doe thy will*, not my will: for he need not to be taught to do his owne will, no more then a Cuckoo to ſing cuckoo, her owne name. Euery man can goe to hell without a guide. *Acts 9.*

Heere is the rule now, if you liue by it, then you are kinne to Chriſt: as other kindreds goe by birth and marrige, ſo this kindred goeth by faith and obedience. Hearers are but halfe kinne, as it were in a farre degree: but they *which heare and doe*, are called his mother, which is the neereſt kindred of all. Therefore if you haue the deede, then are you kinne indeed; there is no promiſe made to hearers, nor to ſpeakers, nor readers: but all promiſes are made to beleeuers, or to doers.

If you aske God, who ſhall dwell in thy holy mountaine, he ſaith, *The man which walketh vprightly*: heere are none but doers. If you aske Chriſt, who ſhall enter into the kingdome of heauen, hee ſaith, *Not they which cry, Lord, Lord* (though they cry twice Lord) *but they which doe the will of my Father*: heere are none but doers. If you aske him againe, how you may come to Heauen? hee ſaith, *Keepe the Commandements*: heere are none but doers: If you aske him againe: who are bleſſed? hee ſaith, *Bleſſed are they that heare the word of God, and doe it:* heere are none but doers. If you aske an Angell, who are bleſſed? hee ſaith, *Bleſſed are they which keepe the words of this Booke*: heere are none but doers. If you aske *Dauid*, who *Pſal. 15. 2.* *Mat. 7. 21.* *Luk. 18.* *Reuel. 22. 7.*

are

*Psa.*106.31 are blessed? he saith, *The man is blessed which keepeth righteousnesse*: heere are none but doers. If you aske *Salomon*, who are blessed? he saith, *That man is blessed which keepeth the law*: heere are none but doers. If you aske *Esay*, who are blessed? he saith, *He which doth this is blessed*: heere are none but doers. If you aske *Iames*, who are blessed? he saith, *The doer of the word is blessed in his deed*: here are none but doers. The blessing and doing runne together.

*Esai.*56. 2. *Iam.*1.25. *Matth* 7.21. *Rom.* 2. 13.

Lest any man should looke to bee blessed without obedience, Christ calleth Loue the greatest commandement: but *Salomon* calleth *Obedience*, the end of all: as though without Obedience, all were to no end.

When *Michah* had got a Leuite into his house, *Now* (saith he) *I know the Lord will bee good vnto me, seeing I haue a Leuite in my house*: So, manie thinke, when they haue gotten a Preacher into their Parish: Now the Lord will bee good vnto vs, now Christ will loue vs, now we are good sons, seeing wee maintaine a Preacher amongst vs. But *Micah* was not blessed for a Leuite, nor you for a Preacher: but as you would haue vs to doe as we teach, so God would haue you doe as you heare; for you shall be no more saued for hearing, then we are for speaking.

Iudg. 17, 8,

When God created the tree, hee commanded it to bring foorth fruite: so, when he createth faith, hee commandeth it to bring forth works, and therfore it is called a liuely faith. When our Sauiour would proue himselfe to *Iohn* to be the true Messias indeed, he said to his Disciples, *Tell Iohn what things you haue heard and seene*: not onely heard, but seene: So, if we will proue our selues to be Christs kinsmen indeed, wee must worke that which may bee seene as well as heard. *Iohn* was not onely called, *the voice of a crier*, but *a burning Lampe*, which might be seene; so all which are crying voices, must be burning Lampes.

*Gen.*1. *Matth.*14.4 *Luke.*7.22. *Matth.*3.3.

Iames doth not say, Let me heare thy faith, but, *Let me see thy faith*. As the Angles put one the shape of men, that *Abraham* might see them: so faith must put on works, that the world may see it. *The works which I doe* (saith *Christ*) *beare*

*Iam.*2.18. *Gen.*18.8. *Ioh.*5. 16.

witnesse

witnesse of me: so the worke which we doe, should beare witnesse of vs: Therefore Christ linketh faith and repentance together, *Repent and beleeue the Gospell. Marke* 1.15. Therefore I conclude, *That which Christ hath ioined, let no man seperate. Mark.* 10.9.

Thus I haue shewed you Christ preaching, a great preasse hearing, his friends and his kinsmen interrupting, and Christ againe withstanding the interruption: by this you may see what a spite the Diuell hath to hinder one Sermon: therefore no maruell though he cause so many to be put to silence: no maruell, though hee stand so against a learned Ministery: no maruell though he raise vp such slanders vpon Preachers: no maruell though hee write so many bookes against the Christian gouernment in the Church: no maruell, though he make so many non-residents: no maruell, though he ordaine so many dumbe Priests: for these make him the God of this world, the diuell is afraide that one Sermon will conuert vs, and we are not moued with twenty: so the diuell thinketh better of vs then we are.

Againe, by this you may learne how to withstand temptations: whether it be thy father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy sister which tempteth, or thy kinsman which tempteth, or ruler which tempteth, or master which tempteth, or wife which tempteth. As Christ would not know his *Mother* against his father: so thou shouldest not know any father or mother, or brother, or sister, or friend, or kinsman, or master, or child, or wife against God.

If the mothers suite may be refused sometime, a Noblemans Letter may be refused too: he that can turne his hinderance to a furtherance, as our Sauiour did here, maketh vse of euery thing. Againe, by this you may learne, how to chuse your friendes, as Christ counted none his kinsmen, but such as *heare the word of God and doe it*: so wee should make none our familiars, but such as CHRIST counteth his kinsmen. Againe, you may see the difference betweene Christ and the world: Christ calleth the godlie,

his kinſemen, be they neuer ſo poore, and we ſcorne to call the poore our kinſmen, be they neuer ſo honeſt; ſo proud is the ſeruant aboue his Maſter. Againe, by this you ſee how Chriſt is to be loued: for when he calleth vs his mother, hee ſhewes vs the way to loue him as a mother; for indeed he is the mother of his mother, and his brethren too. Againe, by this, all vanting and boaſting of kindred is cut off. Glory not, in that thou haſt a Gentleman to thy Father, glory not, that thou haſt a Knight to thy brother, but glorie, that thou haſt a Lord to thy brother. He which called *Abraham* his father, fried in hell, becauſe God was not his father. If *Mary* might not be proud of ſuch a Sonne as Chriſt, much leſſe may you bragge of any friend, or ſonne that you haue:

Againe, by this you may know, whether you be kinne to Chriſt: as thoſe Prieſts were ſhut out of the Temple which could not count their genealogie from *Aaron*, ſo they ſhall bee ſhut out of heauen, that cannot reckon their pedegree from Chriſt. Heere are the Armes now, whereby you may ſhew, of what houſe you come; *If you heare the word of God and doe it*: then Chriſt ſaith vnto you, as he ſaid vnto them; *Theſe are my mother, and my brethren, and my ſiſters*: You women are his *Siſters*, and you men are his *Brethren*: if you be Chriſts *Brethren*, then are you Gods *Sonnes*, and if you be Gods *Sonnes*, then are you his *heires*, for all Gods *Sonnes* are called *heires*. Rom. 8. 7.

Laſtly, by this you may know the Diuels kinſmen: and
Iohn 8. 44. therefore Chriſt ſaith, *You are of your father the Diuell*. Shewing that the diuell and the wicked are as neere kin, as Chriſt and the faithfull.

1. *Sam.* 18. 23. Now as *Dauid* ſaith, *Seemeth it a light thing vnto you to be the ſonne of a King, ſeeing I am a poore man, and of ſmall reputation*? So may I ſay, ſeemeth it a light thing to you, to bee the Sonnes of the King of Kings, ſeeing you are poore men, and of ſmall reputation? It is counted a great honour to *A-*
Heb. 11. 19. *braham*, *Iſaac*, and *Iacob*, that God was not aſhamed to be called their God: What an honour then is this that God is not aſhamed to be called our Father? nay our Brother?

If

If the Israelites had such care to match with the seruants of God, what a blessing is this to marry with the Sonne of God? Therefore if any affect rich kinsmen, or great marriages: heere is a greater then *Salomon*, marry thou him: This kinsman of ours is now gone vp into heauen, that wee may haue a friend in the Court.

Ioseph desired the butler to remember him, when hee stood before *Pharaoh*, and he forgat him though he had pleasured him. But a theefe desired Christ to remember him, *when hee came into his Kingdome*, and hee receiued him into Paradise the same day, though he had alwaies offended: to shew that though we haue bin as bad as theeues, yet we may haue hope in Christ. Therefore, now we may conclude, You haue heard the word, if you goe away and doe it, then you are the *Mother, Brethren*, and *Sisters* of the heauenly King: to whom with the Father, and the holy Spirit, be all praise, maiestie, and dominion, now and euermore.

Amen.

*Gen.*20.14. *Gen.*40.14. *Luk.*13.42.

FINIS.

The Declaration of Henry Smith, *to the Lord Iudges, how he found, and how he left* Rob. Dickons.

When I came first to Mansfield with your Honours precept, I found this *Rob. Dickons* in these and like opinions, which he presumed he would hold vnto death.

HEe said, that he had seene three visions by an Angel, which shewed him strange things, promised him rare gifts, and power to come.

He said that the Angel called him Elias, *whereupon he affirmed that the Prophesie of* Malachie *remaineth to be fulfilled in him.*

Hee said that the Angell told him, that he should be a leaper two yeeres, and a bondman eight yeeres.

He auouched, that his Father should be cast ouer into ignorance, and that all he had should perish.

He auouched, that there should be neither battell nor dearth in his countrie for eight yeeres, which is the time of his seruice.

He pretended, that after two yeeres, his time should come to preach, and that then no man should be able to confound him.

But before I left him (as the word of God doth alwaies exercise his naturall power) he pronounced before vs all, Now I am conuerted by Scripture: whereupon he requested me to set down his recantation, which he vttered in these words.

The Confession of *Robert Dickons*, vpon the first daies Examtnation.

I Did beleeue my visions to bee true, before I heard the Scriptures proue the contrary, and now I esteeme them but as a delusion of Satan. Therefore I desire to be set to learning, for my owne saluation, and for the edifying of my brethren. Witnesses Wil. Dabridgecourt Esquire, Henry Smith, Edwar. Immins. Wil. Whaley, Hugh Peace *his master, and a number moe.*

Robert Dickons.

This (I trust) he spake vnfainedly: And for so much as his desire to learne is commendable, & his gifts not common to men of his

his degree, as your wisdome shall better see if you talke with him alone. I leane this motion to your Honours good consideration, which can best iudge how to quench, or how to kindle such sparks.

The lost Sheepe is found. *Henrie Smith.*

Robert Dickens confession vpon my second Examination, wherein he declareth, that hee had no visions at all, but that he coined them, and to what end.

The matter of the first Vision.

I Did see vpon Valentines day was eight yeeres, greene leanes, which was strange in winter, for which cause I brought them home, and the leanes of the same Oake in Summer became red, it chanced at the same time, to thunder and lighten: after this I was visited, as pleased God, for two yeeres.

The matter of the second vision.

FOure yeeres after I dreamed much like to the matter of the first Vision, and the same night it chanced to lighten. (Yet of this I take God to be my iudge) I found a leafe Printed in my Chamber next morning, with those sixe sentences, saving only the first line, which leafe, vnlesse it was lost out of my fellowes bookes, I know not how it came.

The matter of the third Vision.

THis time twelue month, I saw light in the shop alone, whereat I was astonished, and imagining with my self what it should meane, it came into my head to tell my fellowes which came in and found me afraide, that I had seene an Angell in a flame of fire, which called me Elias, *and bade me write all that I had seen and heard: hereupon I remembring my former sights & dreame, thought to make me strange vnto men, and so turned all that which I had seen as if God had shewed me visions. Here is all the matter and summe of my supposed visions. To this Confession I take God for my Iudge, as I shall be saued in the latter day: but to the other I neuer swore, though I were neuer so often examined.*

Robert Dickons.

Vpon this hee yeelded vp all his Bookes into my hands, which I haue, and keepe; and now he hath nothing to shew for that false title. *Henrie Smith.*

The loſt Sheepe is found.

1. IOHN 4. 1.
Proue the ſpirits, whether they are of God, or no.

NEither too bold, not to credulous, as *Iohn* ſent to Chriſt, *Art thou hee that commeth, or looke we for another*? So ſend I vnto him which calleth himſelfe *Elias*, Art thou hee which was propheſied, or is he come alreadie? But wil *Elias* anſwere as wel for himſelf, as Chriſt proued his authority to *Iohn*? Goe your way and bring word againe to *Iohn* what things yee haue ſeene and heard, how that the blind ſee againe, the lame goe, the leapers are clenſed, the deafe heare, the dead riſe, the poore receiue my Goſpell. Theſe tokens the Lord vſed for an anſwere, becauſe he would not that men ſhould indanger their ſaluation, to beleeue euerie man that calleth himſelfe Chriſt, or *Elias*, or a Prophet, vnleſſe he bring the teſtimonie of the holie Ghoſt in fulneſſe of power: therefore hee requireth himſelfe, if I do not the works that no man doth, beleeue me not. Therefore he ſaith againe, The works that I doe beare witneſſe of mee, that the Father hath ſent mee: therefore it is written, All that heard him, were aſtonied at his vnderſtanding and anſwers: therefore the ſeruants came backe: and could not bring him, but told the Phariſes how their hearts were ſtricken, No man euer ſpake as this man ſpeaketh. Therfore it is written of *Stephen*, They could not reſiſt his wiſdome and the ſpirit by which he ſpake: therefore the Diſciples would

Luke 7.

Mat. 24.

Iohn 10.

Iohn 5.

Luke 2.

Iohn. 7.

Acts 6.

would not receiue *Paul* before *Barnabas* gaue witneſſe of him: Therefore all the Prophets propheſied of Chriſts comming, that when he came we ſhould know him, and receiue our ſaluation: therefore Chriſt hath foretold vs all the tokens of his ſecond comming, and all the ſignes which ſhall goe before his day of iudgement: and as he had left nothing out, he ſaith in a full concluſion, take heed, let no man deceiue you, I haue ſhewed you all things before. But what hath *Elias* done? or what hath *Elias* ſpoken? or who cannot diſpute with *Elias*? or who gineth witnes of *Elias*? or who hath propheſied of *Elias*? or who hath receiued *Elias*? or who hath ſaid, of a truth, this is a Prophet? O how neceſſarie had it beene, that Chriſt amongſt al other tokens, of his comming, ſhould eſpecially haue noted vnto vs that *Elias* that great Prophet, that crier, that trumpet, that deſtroier, that *Noah*, that *Lot*, that ſoldier of the Lord, that Son of righteouſneſſe, that man which no man ſhal accuſe of ſin, if there had been any ſuch to come? ſure we would haue reſpected more that ſign, then al the reſt. But ſo it is that Chriſt hath forewarned vs of many falſe Prophets, but of any one ſingular Prophet of God, he hath not in all his tokens onee remembred. Alas, *Elias*, where waſt thou that the Lord did ſo forget thee? hath the Lord reuealed all tokens vnto vs, & yet wilt thou be a token aboue number? He that cõmeth in without his wedding garment, ſhall be thruſt out, & ſhame ſhall come vpon him which is without ſhame.

Acts 9. *Acts* 3.24. *Mark* 13. 23. *Iohn*. 7. 40. *Mar*. 13.6. *Matth*. 22.

Is it enough for our beliefe, to ſay, that an Angell called thee *Elias*? Sathan is transformed into an Angell of light: Search the Scriptures, ſaith Chriſt, thoſe be they which teſtifie of me. Will it excuſe *Adam*, to ſay, the woman deceiued me? be not deceiued ſaith Chriſt: if an Angell from heauen teach you any other doctrine then this, beleeue him not: he whom God hath ſent, ſpeaketh the words of God. If ye continue in my word, then are you my very diſciples: he which hath the gift of propheſie, let him haue it according to the faith. You ſay, we are in true religion: if thou wert *Elias*, thou wouldeſt let vs ſo continue. Why are wee in the true religion? becauſe we truely beleeue the Scriptures: but the Scriptures ſo plain-

Iohn 5.39. *Gala*. 1.8. *Iohn* 3. *Iohn* 8. *Rom*. 12.

lie, ſo often, ſo vehemently point vnto vs, that *Elias* is come already, that now we cannot beleeue him that calleth himſelfe *Elias*, vnleſſe we falſifie the word of God. You therefore which ſay we ſtand in the true faith, and yet would inueigle vs from the faith which we doe hold, to beleeue contrarie to his infallible word, haue a ſecret meaning to call vs to one hereſie after another, which hee may eaſily doe, whoſoeuer can prooue the Sonne of man a lier, and goe vnder the name of *Elias*. It is hard for thee to kicke againſt the pricke. Reade, ſee, and behold, how the Spirit conſents againſt thee: I ſay, vnto you that *Elias* is come already, and they knew him not, but haue done to him whatſoeuer they liſted.

Acts 9.5.

Matth. 17.

All the Prophets and the Law it ſelfe propheſied vnto *Iohn*; and if yee will receiue it, this is *Elias* which was for to come: hee that hath eares to heare, let him heare. *Elias*, verilie when hee commeth, firſt reſtoreth all things, but I ſay vnto you, *Elias* is come, and they haue done vnto him what they would, as it is written of him: *Iohn* ſhall go before him in the ſpirit and power of *Elias*, to turne the hearts of the fathers to their children. What ſay you to all theſe which beare witneſſe againſt you? Doe all the Euangeliſts ſpeake in Parables? was not *Elias* come, becauſe they knew him not? If the Scribes and Phariſies had taken *Iohn* for *Elias*, then would you haue ſaid the cauſe is plaine: for all men beleeue that *Elias* is come. But now the Scribes knew him not: though Chriſt ſay, hee is come, yet you will not know him: what is this but to confeſſe the Scribes, and denie Chriſt? You therefore which ſpeake not the wordes of God, are not ſent of God: you which continue not in his ſaying, are not his Diſciple, you which propheſie not according to the faith, haue not the right gift of Propheſie. This is the ſentence of truth, vnder which if *Elias* fall, all the falſe Prophets cannot raiſe him vp againe.

Matth. 11.

Marke 3.

Mat. 14. 10

Luke, 1. 17.

Iohn 3.

Iohn 8.

Rom. 12.

Now ſhew thy teſtimony *Elias*, thou art of age, anſwere for thy ſelfe. How many *Eliaſes* will you make? or of what *Elias* did Chriſt ſpeake? his Diſciples vnderſtood him of *Iohn*, for vnto him the *Iewes* had done what they would

Iohn 9. 23.

Matth. 17.

Matth. 9.

would: or what *Elias* was to be fulfilled? not hee that was propheſied? or what *Elias* did the Scribes thinke ſhould firſt come, before the Sonne of man ſhould riſe from the dead? or to what propheſie did they leane, why they ſhould looke for *Elias*? did they not ſtand vpon the propheſie of *Malachy*? Yea no queſtion, for they had no other to truſt vnto: but Chriſt made anſwere to his Diſciples, that *Elias* which the Scribes looked for, was come already: therefore the *Elias* of *Malachie* was come already: for they knew no other but of *Malachie*: and the Apoſtles asked him in their meaning, to giue anſwer vnto the Scribes. If Chriſt ſay, *Elias* is come alreadie, doth he not meane that *Elias* which was propheſied and expected, is come already, that the Scripture might be found true? No truth can ſay that he meant any other: then if *Elias* which was propheſied, be come alreadie, how canſt thou bee he which was propheſied? The Apoſtles ſaid, the Scribes looke for *Elias*; Chriſt ſaid, *Elias* is come alreadie: is not this as much as if he had ſaid, Let them looke for him no more, for he that is come ſhall not come againe: if we were now to looke for another: he that comes not in at the dore, is not the right ſhepheard, and you are as worthy to be welcome, as he which comes before he be bidden: but if you had done wiſely, you would haue come before Chriſt, ere he had broched theſe things to the people, then if you had made this tale, and framed your matters cunningly, perhaps ſome credulus perſon would haue ſaid: This may bee *Elias*. If Chriſt had not come when Chriſt came, then Saint *Patricke* had been Chriſt. Can you not be content to thinke as the Apoſtles did? Sure it is, they knew not that any *Elias* ſhould riſe in thoſe daies, but accounted the Propheſie of *Malachie* fulfilled, when they heard Chriſt giue ſentence thereof, and they all in one ſpirit vnderſtood him of *Iohn*. Furthermore, all the Prophets propheſied to *Iohn*, but after *Iohn* we reade of no Prophet, but the Miniſters of the Lord. So that if you will interpret a Prophet, as they were in the old law, by this ſentence, you cannot be a Prophet, but if you ſay, that place of *Matthew* is not ſo to bee vnderſtood, then you muſt

Mala.4.5.

Mat.17.10

You haue as much reaſon for *Elias*, as the Iewes, that thought Chriſt called for *Elias*, when he ſaid, *Eli, Eli, lamaſabachthani.* *Pſal.78.39.* *Iohn.10.*

An Iriſh deuotion.

Mat.17.19 *Mat.11.*

muſt needs conſtrue it thus: that all the Prophets propheſied to *Iohn*, that is, that all, which any of the Prophets ſaid to *Elias*, they propheſied in meaning to *Iohn*, and ſo *Malachies* propheſie is fulfilled in *Iohn*. Thus *Mathew* conſtrueth himſelfe in the next verſe, ſaying, This *Iohn*, to whom the Prophets propheſied, is the *Elias* which was to come.

Luke 17. You grant that *Iohn* had the ſpirit, the power and office of *Elias*, and that hee did fulfill his dutie: ſtand there, for in this point *Lukes* wordes doe agree with the words of *Malachie*. Now demand I of you, whether names be any thing with God, and whether the Spirit propheſied a Prophet, whether he propheſied the name, or the Office & the power? Chriſt had faith, they which doe the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachie* propheſied, that *Elias* ſhould come, he meant not that *Elias* which was taken vp in a firie Chariot, ſhould deſcend againe, but that one ſhould come in the ſpirit and power of *Elias*, as *Luke* interpreteth the Prophet, ſaying, He ſhall goe before him in the ſpirit and power of *Elias*. The propheſie is fulfilled, when the thing Propheſied is come to paſſe, and that is done which was ſpoken. Hee is not a Prophet that beares the name of a Prophet, but he that hath the ſpirit and power, and doth the office of a Prophet. But if your name be *Elias*, why were you not ſo called from your birth? if you be *Elias* at all, you are *Elias* as well at one time as at another.

Iohn 8.

Luke 1. *Elizabeth* could not chuſe but call her ſonne *Iohn*. *Marie* was warned before ſhe was deliuered, to call her fruit *Ieſus*. Your Angell ſpeakes to none but to your ſelfe. Makes God Prophets in ſuch ſecret? The holie Ghoſt lighteth vpon Chriſt in the likeneſſe of a Doue, that *Iohn* might ſee and beare witneſſe: *Paul* was ſtricken downe to the ground in the ſight of al his companions: a voice came from heauen that the people heard, and Ieſus anſwered, This voice came not becauſe of me, but for your ſakes: but of this Angell I may ſay, he which intendeth euill hateth light. But *Iohn* ſaid, I am not *Elias*: he ſaid well, for *Elias* was taken vp into heauen, and nothing was propheſied to come againe, but one in the ſpirit

Luke 1.

Luke 3.

Acts 9.
Iohn. 12.

Iohn 1.

ſpirit and power of *Elias*, (as I haue proued before) and this was *Iohn*, but he would not call himſelfe *Elias*, nor ſay hee came in the ſpirit and power of *Elias*, though God had giuen him both his ſpirit and power. This was *Iohns* modeſtie, to humble himſelfe, as Chriſt aduanced him: ſo hee ſaid, I am not a Prophet, and yet he was a Prophet, and more then a Prophet. Thou childe (ſaith his Father) ſhalt be called a Prophet of the higheſt. So little *Iohn* reſpected the name of *Elias*, or of a Prophet. *Luke* 1.

But are the Prophets of the old Teſtament or the Prophet of the new Teſtament to bee fulfilled in our daies? I thought the Prophets had determined about Chriſt, and that Chriſt had propheſied of vs: thus S. *Paul* caught the Hebrews before *Elias* came: hold faſt *Elias*, for if this be true, thy kingdome is but ſhort. *Heb.* 11.

But I come neerer vnto you, doe you beleeue as S. *Iohn*, as a Prophet, or as an Apoſtle? then you can ſhew mee your faith by your workes. Theſe tokens ſaith Chriſt, ſhall follow them that beleeue: they ſhall caſt out diuels in my name, they ſhall ſpeake with tongues, they ſhall driue away Serpents: if they drinke poiſon it ſhall not hurt them, and they ſhall heale the ſicke, by laying on their hands. *Mark*, 16.

If you cannot doe all theſe, or none of theſe, then I may beleeue as well as *Elias*: ſhall he that is full of the holy Ghoſt be vnable to yeeld one token of faith? hold faſt *Elias*. *Luke* 1. 15.

But whether you be a true Prophet or a falſe, yet you ſhall haue no power to caſt out Diuels, for the falſe Prophets ſhall come vnto mee (ſaith Chriſt) and ſhall ſay, we haue caſt out diuels in thy name. *Mat* 7. 22.

But if thou be but a petifogger, and haue no cunning, but ſet a face on things, then take heed how you adiure theſe ſpirits, leſt they turne vpon you againe, and ſay, Ieſus I know, and *Elias* I know, but who art thou? Truly *Elias* make a count of this, that whomſoeuer thou ſerueſt, the ſame ſhall pay to thee thy wages. Yet a little neerer to you: you aſk your brother, as I read in a peece of a letter, vnder your name if I be a falſe Prophet, what falſe doctrine haue I taught? indeed if you were the Prophet of God, the holy Ghoſt ſhould ſpeake within you, and the ſpirit of truth ſhould leade you into all truth, as it is written. *Iohn* 16. And if you had the ſpirit of *Luke* 1.

Iohn

1. King. 22. 14. *Iohn*, as *Iohn* had of *Elias*, then you ſhould be full of the holie Ghoſt from your mothers wombe. The Prophet of God cannot ſpeake but that God puts in his mouth; but you erre and that againſt God, and againſt his word, and yet you aske

1 what falſe doctrine haue I taught? Firſt, you call your ſelfe *Elias*, to which now I ſay noe more, but ſet you the enſam-

Iohn 5. ple of Chriſt, which you ſhould follow. If I beare wi neſſe of

2 my ſelfe, my witneſſe is not true. You preſume further, that Chriſt deſcended into hell both in ſoule and bodie: which is ſo abſurd, that neither, either Proteſtant or Heretike, auouched: the Creed ſaith plainely, his bodie was buried, and if in this Article we doe not beleeue truly, how ſay you that we are in the true religion, which are not yet come to the knowledge of our ſaluation? You auouch ſtiflie that the Patriarks

3 before Chriſt remained in hell; where was no darkeneſſe but light; I ſtand not to refell abſurdities, I rather looke for your proofe, then you to expect my confutation: ſome haue ſaid, in *Abrahams* boſome, ſome in *Limbo Patrum*, ſome in heauen, and ſome in hell, but ſhew me Scripture, or one Doctor, or true profeſſor ſince the world beganne, which euer ſaid as *Elias* ſaith. Did the Angell tell you this? aske him when you talke with him againe, where this dilicate hell is, and to what purpoſe it ſerueth, ſince Chriſt fetched his Patri-

4 arkes forth of it. You ſay that Chriſt knew all things ſauing the day of the reſurrection: which will not ſtand with his humanitie, for ſo he knew not all things; nor with his Deity, for ſo he knew the day of reſurrection, and all things elſe. In this point you ouer-ſhoote your ſelfe for want of learning to diſtinguiſh of the two natures in Chriſt, whereby I perceiue there is nothing in you, but that which is of practiſe, and you know no more then you haue learned at Schoole. You peruert the words of *Matthew* 17. He ſaith *Elias* ſhall

5 firſt come and reſtore all things: you ſay, *Elias* ſhall come and deſtroy all things, and ſo vpon a falſe foundation you ground a buſie argument to no purpoſe. Shall this bee your proceedings to falſifie the truth to proue a lie? what doctrine

2. Theſ. 2. 3. is this that ſhall deſtroy all things? Antichriſt is called the ſon

of

of perdition, because hee destroieth other, and shall bee destroied himselfe. My power saith *Paul*, is to edification, not to destruction : construe thy words wisely, for if the sheepe heare his voice, they will thinke that the Wolfe comes rather then the true Shepheard. Did *Iohn* thy office, and did he not destroy? Had *Iohn* thy power, and could he not destroy? In this word all thy doctrine is manifest: if *Matthew* say destroy, then *Elias* doctrine shall stand for truth : but if *Matthew* say (Restore) then *Elias* shall bee content to goe for a false Prophet, because thou hast changed the truth into a lie. You prophesie that your Father shall bee cast ouer into ignorance, and all that he hath shall perish? Now *Elias* expounds how he meaneth to destroy, and first hee beginneth with his Father : O miserable childe for whom his Father is accursed : was *Iohn Baptists* Father cast ouer into ignorance? was *Mary* accursed? did their cattell perish? No, thou shalt haue ioy and gladnesse, saith *Gabriel* to *Zacharias*: *Elizabeth* was filled with the holy Ghost, saith *Luke*, Blessed art thou among women, saith the Angell. Is it true *Elias*? this will goe hard on thy side. You would beare men in hand, that neuer plague, nor dearth, nor earthquake, nor waters shall touch your Countrie, so long as you continue amongst them. This is more then euer was granted Christ : what shall wee thinke? they promise liberty, saith *Peter*, and they themselues are bond seruants. Ah Lord God, (saith *Ieremy*) behold the Prophets say vnto them, ye shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place. Then the Lord said vnto him, they prophesie lies in my name. I haue not sent them, I speake not to them, but they prophesie vnto you a false vision , a diuination, a vanity, a deceitfulnesse of their owne heart, and they themselues shall perish by the plagues, from which they exempt their Countrie, without my commandement. You auouch that religion is most sincerelie professed and throughlie purged from ceremonies in England : Now I would that *Elias* were not a false Prophet. But heere I descrie, that *Elias* the Prophet knoweth not what is done beyond seas. No *Elias*,

Gal. 1.10.

Luk. 1.37.

6

7

Ier. 14. 13.

8

Geneua

Geneua is not to learne of *England*, I would all the wisedome of *Elias* could moue *England* to learne of her sister *Geneua*, then should wee haue more Religion, and lesse ceremonies.

9 You pretend that *Caluin* was a good man, and yet in your Article of Christs descent, you make him a plaine reprobate, for he neuer beleeued as *Elias* doth. You terme your
10 three approbations, visions, and yet you doe say they were true; wherein you will beguile you selfe, because you goe further then your knowledge: you know not what a vision
Acts 12. meaneth: but reade, and you shall finde that visions are false. Though *Elias* make a mingle mangle of truthes, and seemings together, as though you could dreame and bee awake: either all must bee a vision, or part of a vision, all truth, or no truth. You say, your soule was taken from your bodie, indeede Saint *Paul* du st not say so, lest any man
2. *Cor.* 12. 11 should thinke of him aboue that which hee did see him to
Iohn 14. bee, and that hee heard of him: but *Elias* had neede speake for himselfe, for no man will speake for him. But Christ saith, the word which I speake is not mine, but the Fathers which sent mee. Marke the strong reasons of our new Prophet, hee proues not as we doe, by *Scriptum est*, but doth speake as one that hath some authoritie, *Ipse dixit*: for how would you haue him proue else that hee walked vpon the cloudes, and that the roofe opened to let foorth a soule? I feare his time is not yet come to proue this by *Scriptum est*. But what saith *Paul*? Say I these things of my selfe? saith not the law the same also? This geere will not hold, *Elias*, you did not looke well at the knitting, how these things would agree.

2. *Cor.* 12. 6 12 *Paul* refraineth to glorie of himselfe, because men should not account him aboue that which they saw in him: *Elias* boasteth himselfe of secret visions, because hee would that men should account of him aboue that which they see in him
Mat. 16. 20 to be. Christ would not be known before his time, *Elias* will
1. *Cor.* 11. 18. be a Prophet before he can prophesie. Be yee followers of me saith *Paul*, and looke on them that walke so, as yee haue vs for

for an example: therefore faſhion thy ſelfe to *Paul*, and we will looke on thee; for he that commendeth himſelfe is not allowed, but he whom the Lord commendeth. Is this man likely to haue reuelations, which cannot reueale any more vnto vs then we know? God did beare witneſſe vnto the doctrine of the Apoſtles, with ſignes and wonders, diuers miracles and gifts of the holy Ghoſt. Is *Elias* alſo among the Apoſtles? Well, hee is the leaſt of the Apoſtles, wee will not looke for wonders, we will craue but truth. *Heb.*2.

The Prophet which ſpeaketh a word which I haue not ſpoken, ſhall die: and if thou thinke in thy heart, how ſhall we know the word which the Lord hath not ſpoken? marke if the thing be not, nor come to paſſe, then the Lord hath not ſpoken, but preſumption. *Deut.*18.20

Is it come to paſſe that the word of *Matthew*, Reſtore, is turned to deſtroy? Is it come to paſſe, that *England* is before *Geneua* in ſincere profeſſion? we ſee (alas) it is not ſo: therefore wee know the Lord hath not ſpoken to this man, but hee ſpeaketh of himſelfe, therefore thou ſhalt not bee afraide of him, ſaith God. You were ſicke as nature inclined, and you ſay that the Angel propheſied you ſhould bee a Leaper: you were bound prentize as others bee, and you ſay the Angell propheſied you ſhould bee a bond-man: your Countrie hath done well, as many moe: And you ſay the Angell propheſied it ſhould fare well for your ſake. This is to propheſie of the weather, when the time is paſt, Who cannot haue enough of ſuch Angels, if men would beleeue them? yet *Hanno* wrought with more credit then this, hee taught birds to ſing, *Hanno is a God*, and when as they had learned their leſſon, hee lets them flie in the ayre, and whereſoeuer they came, they cried, *Hanno is a God.* This had ſome miracle in it, but *Elias* will face vs out with a card of tenne,

This is but a young dicell. You affirme, that at the deſire of the proude, *Elias* is beheaded: this is Propheticall indeede, it paſſeth my vnderſtanding. The Spirite of truth ſpeaketh plainely to edifie in truth, and giueth vn- 13

der-

derſtanding to the ſimple, but the ſpirit of Sathan leaueth mens mindes, to conſtrue his ſaying as they liſt, that vnder ambiguous words he might ſow erroneous opinions, & contention among men. Theſe are the Wels without water, or thoſe which be ſo deepe that men can draw no water out of them. This ſentence cannot bee verified, vnleſſe you make *Iohn, Elias* : and ſo we receiue your *ſubmittimus* : ſee how Satan ſhall be taken in his owne ſnares. you demand confidently, if I be a falſe Prophet, what euill euer haue I done? or, where is the perſon that can accuſe mee of ſinne? Chriſt might very well ſay ſo, which had power and raigned ouer ſinne : but *Elias* is a man ſubiect to infirmities, as we are, ſo ſaith *Iames* : But was there any Prophet or Apoſtle whom man could not accuſe of ſinne? O *Salomon*, thou waſt not the wiſeſt man, if a child be wiſer then thou. O *Dauid*, thou waſt not a man after Gods owne heart, if thy heart were not as pure, and thy life as holy as a ſimple Prentiſes. If no man rebuke thee of ſinne, thou haſt no faithfull friend, if no man could accuſe thee before, now I accuſe thee of ſinne, thou haſt made thy ſelfe wiſer then the wiſeſt, and thou haſt ſaid, I am purer then hee which is a man after Gods owne heart. Woe bee vnto that holineſſe which leadeth in hypocriſie vnto damnation. Indeed I heare well of your conuerſation towards all men, and I am heartily ſorrie, that ſuch a good life ſhould impart credit vnto a falſe doctrine: I lament that the wiſdome of the fleſh ſhould bee readier to godly workes then the wiſdome of the ſpirit. It may pittie a good heart that a bodie ſo well mortified from ſinne, ſhould not haue a ſpirit fitted vnto it. But what doe you thinke of theſe falſe Prophets? ſhall they not make a ſhew of godlineſſe? ſhall they not ſet forth a kinde of good works, (as the Papiſts doe to merit heauen?) yea no doubt, elſe Chriſt would neuer haue ſaid, They ſhall be able (if it were poſsible) to ſeduce the elect. Satan himſelfe is transformed into an Angell of light, therefore it is no great thing if his Miniſters be transformed into the Miniſters of righteouſneſſe. The damſell cried after *Paul* and *Barnabas*, Theſe men are the ſeruants

Pſal. 119.

2. *Pet.*

Iames 5.

Pſal. 89.

Mat. 24. 27

2. *Cor.* 11. 14

Act. 16.

of

of the moſt high God, which ſhew vnto vs the way of ſalua-
tion, and yet ſhee had a foule ſpirit; *Iudas* kiſſed, and yet he
betraied; *Pilate* waſhed his hands, and yet hee was guilty:
Sathan alleadged Scripture, and yet he was but a diuel: ſome *Phil. 1.15.*
preach Chriſt of enuie and ſtrife, and ſome of good will, ſaith
Paul. If the falſe Prophets riſe not in theſe daies, when ſhall
they come? if they confeſſe not many truthes, how ſhal their
lies be credited? If they make not a ſhew of good workes,
how ſhall they be held for Prophets? Whatſoeuer thou art,
Elias; the falſe Prophets ſhall come dailie, they ſhall come in
ſheeps cloathing, and they ſhall call themſelues great men:
and they ſhall ſpeak ſtrange words, & they ſhall worke won-
derfull things, and they ſhall ſeeme holy amongſt men, and
ſhall deceiue many, but the end ſhall trie them. *Iudas* recei-
ued thirtie peeces, but after hee caſt them downe: Thou
maieſt winne glory amongſt ſome, but when deſperation ſhal
ſee from whence his torments came, then they ſhall crie, Wo
vnto that Prophet, Woe vnto that Prophet. Caſt downe
thoſe thirtie peeces, if thou be not a childe of perdition as *Iu-*
das was, caſt downe thy falſe name, caſt downe all which
thou hopeſt to gaine by that curſed ſpirit: doeſt thou not
know that he is a lyer? what doſt thou looke for at his hand?
build againe the things that thou haſt deſtroyed, then *Saul* *Gal.2.18.*
ſhall be called *Paul.* If it bee ſuch a glory to bee a falſe Pro-
pher, why doeſt thou call thy ſelfe a true Prophet, and detract
from thy praiſe, ? if thou haue not thy reward heere, where
wilt thou call for it? is the Dragon become ſo familiar? is
hell fire become ſo tollerable, that any man ſhould looke for
eaſe with the deuill, and make his paſtime to leade a number
after him into hell? Truelie *Elias*, thou canſt not ſeduce the *Iohn 10.*
Elect, for their names are written in the booke of life, and
the Lord hath promiſed, no man ſhall plucke them out of
my hands. Alas, wilt thou looſe thy ſelfe, to looſe thoſe
that are the children of perdition already? This is a ſtrong
deluſion: yet a little neerer to thee, and if thou canſt ſuffer
mee, euen to thy heart: thou art *Elias*, and thou muſt preach
wilt thou teach a new doctrine? accurſed be that man: wilt *Gal.1.*

thou teach the truth? thou ſaieſt we know that already: but yet thou wilt labour with vs, and preach together. It is ſpoken like a friend, why then canſt thou not ioine thy ſelfe with the diſciples? Why doth not the ſpirit put into their harts to receiue thee? If God had ſent thee to vs, no doubt he would haue ſent vs to thee, that as many as bee elected might be-
Acts 14. leeue; for ſo did the Iewes when *Peter* came: and ſo did the
Acts 10. Gentiles where *Paul* preached: & as the Angel warned *Peter* to come, ſo hee warned *Cornelius* to ſend. Surely the Lord
Amos 3.7. will doe nothing, but he reueileth his ſecrets to his ſeruants
Math. 16. and Prophets. Amongſt the people, ſome ſaid hee is *Elias*, ſome *Iohn Baptiſt*, ſome a Prophet; but the Diſciples had him ſtraite before he told them, Thou art the ſonne of the
1. *Cor.* 14. liuing God, For the ſpirits of the Prophets are ſubiect to the Prophets: ſo ſaith *Paul* which had the ſpirit of God: my
Iohn 10. ſheepe know my voice (ſaith Chriſt) but a ſtranger they will not follow. What Prophet is he that the ſpirit brooketh not, and the elect doe not beleeue? It is I, ſaith *Elias*, and none elſe: God grant that neuer falſe Prophet finde more credit.

But you pretend your time is not yet come, &c. Nay, *Eli-*
Mat. 17. 12. *as*, your time is paſt, you were filled with the holy Ghoſt
Luke 1. from your mothers wombe, and doe yee not yet beleeue, or is not your time yet come wherein men ſhall beleeue you? Why then doe you ſpeake for credit before your time? or why doe you bidde vs beleeue you? I am wearie of theſe tales, and haue beene too long in reprouing that ſpirit, which I truſt no brother will beleeue. Marke therefore, you ſhall heare in a word, all which I haue ſpoken: you which beare witneſſe of your ſelfe, which haue done nothing wonderful, which ſpeake like other men, which cannot anſwere in diſputation, of whom no Diſciple beareth witneſſe, of whom no Prophet hath propheſied, whom no Brother hath receiued, which are not in the number of all the tokens; which come without your wedding garment, which propheſie not according to the faith, which lead vs from our beliefe, which make the Sonne of man a lier, which conſtrue the ſimplicitie of the Apoſtles, in parables and figures, which confeſſe the

the Scribes, and denie Chriſt, which preſume Chriſt did not reſpect the propheſie, which come before you bee bidden, which come in at the wrong dore, which come to propheſie when the Prophets are gone, which thinke not as the Apoſtles did, which vnderſtand not Chriſt as his Diſciples, which make the ſpirit propheſie names, which were not called *Elias* from your birth, whoſe Angell ſpeakes to none but your ſelfe, which claime your calling from the propheſie of the old Teſtament fulfilled before Chriſt, which haue not the tokens which follow them that beleeue, which come to deſtroie, whoſe father is accurſed, which priuiledge your countrey aboue all the promiſes that were granted to Chriſt, which teach falſe doctrine, which peruert the Text of the Scripture, which propheſie of things when they are paſt, which ſpeake darkely to diuers ſenſes, which caſt your ſelfe in your owne ſayings, which proclaime who can accuſe me of ſinne; which glory of your ſelfe aboue that which al men ſee in you, which will be wiſer then the wiſeſt, and more righteous then hee which is a choſen man after Gods owne heart, which riſe in theſe ſuſpicious daies, which make a ſhew of holineſſe, which confeſſe truths to infer lies, which cannot ioine your ſelfe to the Diſciples: What, are you a true Prophet or a falſe? if theſe be the marks of a true Prophet, how ſhal we trie the ſpirits of Satan? Our religion taketh theſe for the marks of a falſe Prophet. *Elias* ſaith, we beleeu the truth: therfore he which takes *Elias* with all theſe markes for a true Prophet, by *Elias* owne ſentence, is in a wrong beliefe: let vs therefore keepe the profeſſion of our hope without wauering, for he is faithfull that promiſed, Bee not ſuddenly moued from your minde, nor troubled, neither by ſpirit, neither by word, neither by letter, as it were from vs. If a dreamer or Prophet riſe amongſt you, and giue you a ſigne or wonder, and the ſame ſigne come to paſſe, and he notwithſtanding ſay, let vs goe another way: ye ſhall not hearken vnto his words, for the Lord proueth you to know whether you loue him with all your heart. The Prophet, at whom *Ieroboam* ſtretched out his hand, was charged by word from heauen, neither to eate, nor drinke, nor

*Heb.*10.23
2.*Theſ.*2.2.
*Deut.*13.1.
1.*King.*13.

turne againe the ſame way he came; but as hee was gone, a man of Bethel ouertooke him and ſaid: I am a Prophet alſo as thou art, and an Angell ſpake vnto me bring him againe
1. *King.* 18. to thy houſe, and let him eate and drinke with thee, but hee lyed vnto him, yet he went with him, and did eate: but as they ſate at the table, the Lord ſpake, to the man of Bethel, becauſe thou haſt not done as the Lord commanded thee, but turned againe and eaten, thou ſhalt not come home to be buried with thy Fathers. And as he was gone, a Lyon met him by the way, and ſlew him. God ſpake once to *Balaam*, but *Balaam* beſought God to ſpeake vnto him againe, and ſo the fooliſh Prophet was rebuked of his Aſſe, becauſe hee tempted God to alter his commandement. How long looke we after deceitfull ſignes? how long hault wee betweene two opinions? If the Apoſtles ſpake the truth beleeue them, if *Elias* ſpake the truth, heare him: a Prentiſe in Mansfield calleth himſelf *Elias*: but *Thomas* wil not beleeue, how ſhall
Iohn 20. *Thomas* be made to beleeue? Put to thy hand *Thomas*, and feele my wound. So ſhew me thy teſtimony *Elias*, let me feele your heart, let me ſee your workes, let mee heare your faith, your wiſdome, your knowledge, and what you can foretell to come: If you will not come to this reckoning, then I ſay no more, but warne all men to beware. If I had not knowne the truth, I would haue thought this man had ſpoken truth.

God is my witneſſe, I haue ſuffered the ſpirit to ſpeake vnto thee, becauſe I ſeeke thy conuerſion, but if thou wilt not returne, while mercy is ready, I bring thee ſorrowfull tidings, when Satan ſhall not helpe thee, the racke muſt proue this doctrine: wilt thou heape God and the Diuell, and man vpon thee all at once? O wretched creature and miſerable Prophet, who is able to ſuſtaine? My ſonne (ſaith *Salomon*) if thy heart be wiſe, my heart ſhall reioice, and I will be glad
Pro. 23. 25. ouer thee: ſo I, which haue gone thus far, to bring thee vnto Chriſt, if thy portion bee amongſt the righteous, and thou haſt an houre yet therein thou ſhalt be called, if thou canſt goe with mee, and it may pleaſe the diuine prouidence to call

call thee at my voice: I will ſing praiſes, I will giue thankes, I will ſay vnto my ſoule in all her troubles, Reioice my ſoule, remember ſince thou praiedſt for *Elias*, and the Lord heard thee out of his holy ſanctuary, and thy conuerſion ſhall not be hid from *Iſrael*: pitie thy ſelfe before the day of payment, and alwaies remember the ſentence of *Gamaliel*, which neuer lighted falſe: If thou be not of God, thou ſhalt come to nought, and thy end ſhall be worſe then thy beginning. *Acts* 5. 31.

IOHN 12. 48.

The word that I haue ſpoken, the ſame ſhall iudge you in the laſt day.

FINIS.

Queſtions gathered out of his owne Confeſſion, by Henrie Smith: *which are yet vnanſwered.*

WHether you are ſure you ſhall liue theſe three yeeres, becauſe you ſay, after three yeeres you muſt preach?

Whether a man may expect viſions from God, becauſe you ſay, for theſe three yeeres you are to looke for moe viſions?

Whether ſhall you bee able at any time to interpret the truthes of the Scriptures in all places without errour, better then all the Doctors?

One of your ſentences ſaith, you ſhall liue chaſte in wedlocke: when muſt you take a wife? and why ſhould you not rather continue ſingle?

Whether there hath beene neither peſtilence, nor dearth, nor warre, nor earthquake in your countrey theſe fiue yeeres, nor ſhall be any time of your continuance there, becauſe the Angell ſo promiſed? is this more then euer was granted to Chriſt?

What Bible or Tranſlation meane you when you ſay, this Bible is truly tranſlated?

Whether it be neceſſarie to ſaluation, to beleeue all the articles of the Creede?

Whether any man, ſince the Apoſtles, did ſtand ſo right in the whole doctrine of the Scripture, that he did hold and beleeue the true interpretation of all the words and ſayings through all the Prophets, and Apoſtles in all the Bible?

Whether Predeſtination, election, &c. are to be preached vnto Lay men? What free-will had *Adam*, and what free-will remaineth vnto vs?

What Scriptures are Canonicall, and which are not Canonicall?

Whether

Whether a man may marrie his childe with a Papist or other heretike, hoping to conuert him?

Whether Ministers should haue liuings or stipends?

Whether in some cases, a Minister may not bee non-resident?

Whether Heretikes, liuing to themselues, without corrupting others, are to be punished with death?

Whether Satan knoweth inward thoughts, further then by the outward habit of the body, and whether he can reade and say, *Verbum caro factum est.*

Whether Christ was, or is, or shall be knowne, and preached vnto all nations of the world?

Where is hell? and what shall be the manner of punishment there to the reprobate?

What thinke you of the Antipodes, and those monstrous people which liue in *Asia*, and of monster in generals?

What thinke you of that saying of Christ, This day shalt thou be with me in Paradise? what kinde of place is this; and where: and to what purpose now it serueth, and whether it was a materiall Apple that *Adam* did eat?

How esteeme you of Astronomie, Phisiognomie, Palmistrie, casting of a Figure, of Musicke in the Church, &c?

What thinke you of our common praier booke, & Letany?

What esteeme you of Fairies, Hobgoblins, &c? Whether their money be true, and how they haue it?

Whether should one, meaning to be a Preacher, first study the Arts, or else studie nothing but Diuinitie, as you haue done?

Whether the Font, Surplesse, Cappes, Tippets, Belles, Holidaies, Fasting-daies and such like ceremonies, are better obserued, or omitted?

Whether they which are called Protestants, or those whom wee call Puritans, be of the purest Religion, and most reformed to the Primatiue Church?

What is meant by the prison in *Peter*, whether Christ descended in spirit?

Whether our ioies in heauen shall bee to all equall, and the

the torments in hell, to euery one alike? and whether we shall see, and know one another?

Where was the soule of *Lazarus* while his body was in the graue?

Whether *Eliæus* cursing the little children, did not sin?

At what age and stature shall all rise in the resurrection? and whether the wounds and scarres shal remaine in our bodies glorified.

What thinke ye of the Scribes in the third of *Marke*, that said Christ had an vncleane spirit, and casted out Diuels by *Belzebub*, did they not sinne against the holy Ghost?

Whether Images be in no respect tollerable, and whether a man remembring Christ, by seeing the crosse, doth sinne?

Which is the greatest sinne that raigneth this day in England?

How is the soule created in man, and when it commeth, and how, or in what part is it placed in the body?

In what estate shall the Sunne and Moone, the Heauens, and Elements be after the last day, when there shall bee no creature vpon earth?

What thinke you of plaies, and representing diuine matters, as in Pageans?

Whether all things amongst the faithfull Christians ought to be common? *Acts* 4.32.

What doe you thinke concerning the bishopping of children?

What Citie is described of *Iohn* in the seuenteenth of his Reuelation?

Whether did the Apostles know sufficiently their saluation, before Christ died and rose againe?

Answer to euery point, or yeeld.

Henry Smith *of Husbands Boreswell, at the commandement of the right Worshipfull his Vncle, Master* Brian Caue, *high Sheriffe of Leicester-shire.*

FINIS.